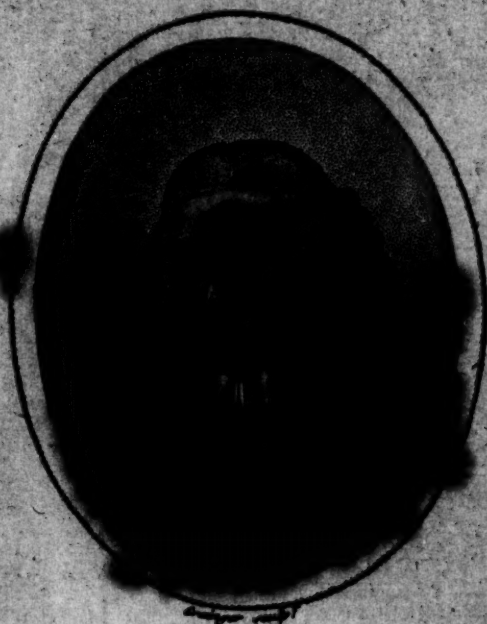

AN
ADDRESS
TO THE
INGENUOUS YOUTH
OF
GREAT-BRITAIN.

PRICE 1s. 6d. OR 2s. WITH A
STRIKING LIKENESS OF THE AUTHOR.

AN
ADDRESS
TO THE
INDIGENOUS YOUTH
OF

GRAND-BRITAIN.

PRICE 1S. 6D. OR 2S. WITH A
STRIKING LIKENESS OF THE AUTHOR.



THE REV^D JOHN RYLAND, A.M.

Published as the Act directs by H.D. Symonds, NT Printer, Bath August 1892.

AN *11. E. f.*
ADDRESS

TO THE
Ingenuous Youth of Great-Britain.

TOGETHER WITH A
BODY OF DIVINITY
IN MINIATURE:

TO WHICH IS SUBJOINED
A PLAN OF EDUCATION,
ADAPTED TO THE USE OF SCHOOLS,
And which has been brought into Execution during
a Course of near Fifty Years.

Collett *The Editor*
By the Rev. JOHN RYLAND, A. M. *K*

LONDON:
PRINTED FOR H. D. SYMONDS,
No. 20, PATER-NOSTER-ROW,

M.DCC.XCII.

26

AND
ADDRESS

TO THE
INGENIOUS YOUTH OF GREAT-BRITAIN.

THE
BODY OF DIVINITY



ADAPTED
And which has been
as Count of the Holy Roman

By the Rev. JOHN RYLAND, A. M.

LONDON:
Printed for H. D. SYMONDS,
No. 20, PATERNOSTER ROW.

M.DCCC.XCII.

THE

C O N T E N T S

ADVERTISEMENT.

BODY OF DIVINITY

THE first and last Parts of the following WORK having been out of print almost thirty Years, they are now brought forward at the request of several of the Author's Friends, under a new Form, and with considerable Improvements. The PLAN OF EDUCATION is enlarged by a Supplement to twice its original Size; to make room for which the BODY OF DIVINITY is here printed without the APPENDIX, but with such Corrections and Additions as will render it more acceptable to the Public than the former Editions.

ENFIELD, JUNE 26, 1792.

XI. The correction of nature, and the

to be acknowledged.

X. Of the mystery which has brought upon us

XI. Of the Gospel, or good news of salvation by

Christ.

XII.

THE
C O N T E N T S
OF THE
BODY OF DIVINITY

THE first and last Parts of the following
ARE AS FOLLOW:
Work having been out of print almost

I. *OF our own immortal nature; its chief end, glory, and happiness.*

II. *The inspiration of the Scripture, and the knowledge of our duty and happiness to be learnt from the Bible.*

III. *The nature and attributes of the blessed God, or his sublime and beautiful character.*

IV. *God's relation to us.*

V. *The sum of our duty to God and man.*

VI. *How our love to God is to be expressed.*

VII. *How our love to our neighbour is to be expressed.*

VIII. *Sins to be avoided in thought, word, and action.*

IX. *The corruption of nature, and sins of life, to be acknowledged.*

X. *Of the misery which sin has brought upon us.*

XI. *Of the Gospel, or good news of salvation by Christ.*

XII.

XII. Of the person of Christ, as the incarnate God, and how he lived on earth. H. VIXX

XIII. Redemption and satisfaction.

XIV. Righteousness and justification: by a real imputation of that righteousness.

XV. Regeneration by God the Holy Spirit, and daily assistances by actual grace.

XVI. Of the means of grace which God has appointed.

XVII. Of the nature of faith. Of the nature of Repentance.

XVIII. Of the Design and Obligation of Baptism.

XIX. Of the nature and design of the Lord's Supper.

XX. Of angels and devils. 1st, The nature and office of holy angels: 170 times in the Bible. 2d, Of the fall and state of devils, and their devices and temptations: 140 times.

XXI. Of DEATH. 1st, Of life. 2d, Of death. 3d, Of the immortality of the soul.

XXII. Resurrection of the body and the last judgment: 1st, Of the resurrection, the first resurrection, the conflagration, the new heaven and new earth. The second resurrection. 2d, The last judgment: the horrors, the joys, and transports of the two eternal worlds.

XXIII.

XXIII. *Hell—or the final misery of the wicked.*

XXIV. *Heaven—or the final happiness of all true believers, or regenerate Christians.*

CONCLUSION.—*Two popular arguments to prove the divine authority of the Scriptures.*

AN
ADDRESS
TO THE
INGENUOUS YOUTH
OF
GREAT-BRITAIN.

YOUNG GENTLEMEN,

THE design of this address is, to give you some brief hints concerning some select books on the principal branches of science, in order to shorten your path to good learning, and strew it with flowers. I know by the painful experience of above thirty years what it is to pant for knowledge and books, sometimes without any guide, sometimes with insufficient and ignorant ones, sometimes with men of learning without genius, sometimes with men of genius and furniture, but too lazy and indifferent, or swelled with pride and a haughty stiffness, or possessed of no talent for the communication

cation of knowledge, or no inclination or condescension to accommodate themselves to the capacity and taste of enquirers after truth.

But the greatest defect I have ever found in learned men is a want of public spirit, and a fervent love to the rising generation: this is the worst part of their temper, and an indelible stain in their character; for which they deserve the severest rebuke.

We have in this nation men well versed in all the sciences, and all the branches of learning were never better understood than at present. But if every learned man had a true love to the rising generation and a condescending temper, I will venture to aver, that in seven years time, where we have one man of real knowledge *now*, we might have a hundred, or perhaps five hundred *then*. We should not see such ignorance in thousands of our ministers of religion: nor such wretched and shameful unacquaintance with the history, laws, and government of their country, as hath fully appeared in multitudes of our young nobility, and I am sorry and grieved to say it, in the majority of the representatives of a brave and powerful people.

Now

Now, my dear ingenious youths, let me offer you a little assistance, give me your hand, and let me lead you into a most beautiful and pleasant path, which I myself have trod. I do not pretend to write for men, nor for those young persons who have skilful tutors always to attend them. I write for all those who have a good natural taste, and a passionate fondness for real knowledge, but want an experienced guide, to such the following hints will not be unwelcome, nor unserviceable.

Do you in the first place wish for two or three excellent books to guard you from errors in study, and to be your faithful guides in the pursuit of solid learning: then, my dear youths, read above all authors Dr. Watts's Improvement of the Mind, 8vo. Mr. Locke's Conduct of the Understanding, 12mo. and John Clarke's Essay on Study, 12mo.

Would you gain clear and beautiful ideas of the works of creation, read Pluche's Nature Displayed, 4 vols. 12mo. Dr. Brooks's Natural History, 6 vols. 12mo. Ray on the Wisdom of God in Creation, 12mo. Wesley's Compendium of Natural Philosophy, 2 vols. 12mo. Dr. Cotton Mather's

Mather's Christian Philosopher, 8vo. 1721. Dr. Derham's Physico Theology, 2 vols. 8vo. Cambridge on the Existence of God, 12mo. a new beautiful edition of which is just publishing. Martin on the Existence of a Deity, from Sixteen Fountains of Evidence, and his Young Gentleman's and Lady's Philosophy, 2 vols. 8vo.

These are the best books, and the easiest to introduce you to Voltaire's Elements of Sir Isaac Newton's Philosophy, translated from the French, 8vo. 1738, an excellent book. Algarotti's Six Dialogues on Sir Isaac Newton's Philosophy, 2 vols. 12mo. 1739. Rowning's Compendious System of Natural Philosophy, 2 vols. 8vo. Martin's xii Lectures on all the Branches of Experimental Philosophy, intitled Philosophia Britannica, 2 vols. 8vo. and to crown all, Dr. Rutherford's System of Natural Philosophy, 2 vols. 4to. 1748. If your inclination should lead you to enquire farther after books on natural philosophy, you may be directed to the utmost of your wishes, in Johnson's Quaestiones Philosophicae, 12mo. Cambridge, 1735.

If ever your genius should grow strong enough to taste the pleasures of science, abstracted from sense,

ſenſe, and the rational entertainments ariſing from the conſideration of the doctrine of being and of ſpirits, I adviſe you to read but a few ſelect books, the beſt I am acquainted with are Dr. Watts Scheme of Ontology, at the end of his Philoſophical Eſſays, and Dr. Doddridge's Pneumatology in his Lectures, 4to. 1762.---I have in MS. Mr. Henry Grove's beautiful Syſtem of Pneumatology. I wiſh from my heart that ſome bookſeller would venture to print it, on the footing of a ſubſcription from the learned world. This ingenious writer certainly was one of the cleareſt thinkers on metaphyſical ſubjects that our age has produced.

Have you a taſte for the knowledge of numbers and quantity? Read and ſtudy theſe books, Mr. Addington's Syſtem of Arithmetic, 8vo. Le Clerc's Geometry, 12mo, Dechale's Euclid, 12mo. Whiſton's Edition of Euclid, 8vo. 1714. Theſe two editors of Euclid, ſhew the practical uſes of the problems and theorems; and will remarkably ſtrengthen your habit of attention, teach you to ſift and compare your ideas, and enlarge your reaſoning powers in a remarkable manner.

Do

Do you desire to form a familiar acquaintance with the first principles of natural religion, and moral philosophy? Read Sir Richard Blackmore's *Natural Theology*, 8vo. 1728. Wollaston's *Religion of Nature Delineated*, 4to. Reimarus on *Natural Religion*, 8vo. Fordyce's *Elements of Moral Philosophy*, 12mo. 17. and to compleat your studies on this head, read Grove's *System of Moral Philosophy*, 2 vols. 8vo. I freely own I prefer this for the favour of piety and delicate composition, beyond Dr. Hutchenfon's *System*, 2 vols. 4to.

Do you love the grand science of society, government, and the laws of your country? This is indeed a most noble and important object of the human understanding: it gives an amplitude to the soul, and leads to a most exalted idea of the divine government of the universe. I am so far from advising you not to study politics, that on the other hand, I counsel you to employ your powers very often on the glorious structure and excellence of the British constitution; and to assist you in your views, read the best books that were ever written, since Britain existed, Milton, Sydney, Locke and Dr. Campbell, Sydney's *Treatise on Government*, folio, 1696. Locke on Government

ment, 8vo. Dr. Campbell's Present State of Europe, 8vo. 5th edition, and his excellent Sketch of Laws and Government, published in the Preceptor, vol. 2. to these books add Sir William Blackstone's Commentaries on the Laws of England, 4 vols. 8vo.—These are certainly superior to every work of the kind, that have appeared in our language.

Above all things my dear young friends, study the evidences and contents of the CHRISTIAN RELIGION. The greatest and best step you can take for this purpose, is to consider deeply and accurately, the insufficiency of human reason to lead you to eternal happiness, in the full fruition of the supreme good; study this subject to the utmost of your capacity, I can assure you after twenty-two years incessant labour and thought on this most important and momentous point, that nothing does more mortify our native pride, and conceit of our strength of reason than a just and impartial view of its insufficiency, to conduct us to the highest end of man. If you do not believe me, try what you can do without your Bible; summon up your best powers, and exert the utmost force of your genius to attain a clear and extensive know-

knowledge, of the attributes and providence of God; find out the true way of worshipping God; tell me in the most convincing manner, wherein consists the solid happiness of human nature; declare to me and the world, the chief good of the soul; draw out a system of true morality without any defect; explain every duty we owe to God and mankind; produce the richest, and most persuasive motives to excite to the exercise of every virtue; display such powerful reasons, as shall prevail with every man, to discharge the whole of moral obligation, and persevere in virtue and goodness to the last moment of his life; give me a most satisfying account of the origin of moral evil, which has ever raged with such dreadful power and malignity all over the rational world; and shew me how this may be pardoned so as to satisfy a serious enquirer, and calm a guilty conscience; demonstrate to me by the strength of your reason, how one sinner, how millions of sinners, may be introduced into the favour and friendship of God, notwithstanding all their past offences, and be happy in him for ever; assure me of an effectual means to curb every licentious passion, every vile appetite, every vicious inclination, every impure imagination and taste; shew
me

me a sufficient fund of moral and proximate power, to raise me above the wicked spirit and polluted manners of the whole world; and to persist in virtue and goodness in spite of all temptations, to my last hour.

If you think the powers of reason are sufficient to conduct you to the supreme good and final happiness of man; try your utmost strength to support yourself under the troubles of life, and the vexations and crosses, you meet with in mind, body, and estate; fortify yourself against all the terrors and stings of death; act a courageous part, when that ghastly monarch, who is styled by an ancient and very acute philosopher * *the terrible of all terribles*, shall come to separate your soul and body; to turn the mortal part of your nature into corruption and dust, and fix your character and state in another world, which you must enter into with all your thinking powers, and most lively consciousness for evermore. Now if you have fortitude enough, meet this king of terrors, and without the assistance of divine revelation, address him boldly. O! death; where is thy sting? O! grave, where is thy victory?

* Aristotle.

This method of proceeding in order to prepare you, for studying the evidences and contents of the christian religion, is the best that can be thought of; because it has a direct tendency to humble the pride of your nature, to abase the high conceit which every man forms of his own strength and goodness of heart; and such considerations as these, will bring you to the dust as a guilty ruined creature; utterly insufficient to conduct yourself to the final perfection of your faculties, and the ultimate happiness of your immortal spirit.

In this temper of mind set yourself to examine the evidences of the truth and divine authority of the christian religion. To assist you in this affair of infinite moment, I recommend to your perusal Dr. David Jennings's two discourses intitled, An Appeal to Common Sense for the Truth of the Scriptures, and Dr. Doddridge's three sermons on the Evidences of Christianity, 12mo. price 8d.—These are perhaps the most clear and convincing of any sermons in our language; but the most extensive view of the whole subject, in all its parts and connexions, that has appeared in the English language, you will find in Dr. Doddridge's Course of Divinity, 4to. 1763, including LIII. lectures (viz.) from
 left.

left. CI. to left. CLIV. It is an act of justice to acknowledge, that no one single book of a theological nature has equalled this in our land: and it is an honour to the good sense and candour of some gentlemen, in public seminaries, that they have paid a proper attention to this excellent course of lectures on pneumatology, ethics and divinity*.

In order to make your enquiries more easy, pleasant and successful, I will lead you on a little farther. Our most learned and judicious divines have a thousand times observed, that revelation stands on four principal pillars, or, in other words, is supported and confirmed by four capital arguments, viz. the fulfilment of prophecies—the working of miracles—the goodness of the doctrine—and the moral character of the pen-men,—especially the divine character of the great founder of the christian religion.

I. FULFILMENT OF PROPHECIES.

This is a glorious argument to demonstrate the divine truth and authority of the holy scriptures;

* This celebrated work was the result of thirty years accurate study and labour, with the revival of all his best friends and correspondents.

and it has this excellence, that its evidence is ever growing by the accomplishment of many prophecies now in the world. No age or country has been blessed with a brighter display of this evidence in its vast extent and connexion than our own. It is enough to name Dr. Newton's three vols. of *Dissertations on Prophecy*; it would be an affront to common sense to say any thing in favour of a work which is so generally known and esteemed, and which surpasses all commendation. However, it will be no disparagement to that incomparable work, to mention Dr. Gill's *Treatise on the Prophecies fulfilled in the Messiah*, 8vo. 1728. The judicious Mr. Robert Fleming's *Treatise on the fulfilling of the Scripture*, a small folio. And the excellent Mr. Benjamin Bennett's *Discourses on the Fulfilment of Scripture, towards good and bad Men, in his Sermons on Inspiration*, 8vo. 1730. Let me advise you to study this argument thoroughly: make yourself master of the subject in all its parts.

Nothing strikes a wise man's mind so strongly as facts, and it must give you unutterable pleasure to observe how the bishop of Bristol confirms and illustrates the prophecies and facts of scripture, by a judicious

judicious and most happy application of passages selected from antient history. It is no dishonour to this great man to say, that our learned Dr. Prideaux, and an author who is the glory of the kingdom of France, and whose name and writings will ever be dear to me, paved the way for Dr. Newton, and pointed out the method which he has so well pursued. Would you know this last author? He is the amiable, I had almost said the DIVINE ROLLIN.

II. THE WORKING OF MIRACLES.

This is another excellent and most convincing argument to prove the divine inspiration of the holy scriptures; and taken in connexion with the fulfilment of prophecies on the one hand, and with the goodness of the doctrine on the other, it rises up almost to irresistible demonstration.

I will not mention a thousandth part of what has been said for or against this head of argument; but will shew you the plainest and most pleasing method of beginning your considerations upon it, so as to produce the most striking conviction of its glory and evidence, only remarking, by the way, that the Deists have of late, as well as in former

days, employed their utmost art and force to overthrow this argument, particularly David Hume, and Rousseau. The former has been fully answered by the late Dr. Leland, in his View of the Deistical Writers, Vol. II. 8vo. and by the Rev. Dr. Richard Price, F. R. S. in his Dissertations, just published. The latter *i. e.* Rousseau, has been effectually confuted by one of his own countrymen and fellow-citizens, Dr. Claparede, professor of divinity at Geneva, whose work has been translated from the French, and printed this year in London for Mr. Newbery, 8vo.—I would advise you to read this little treatise on miracles with attention, as it is written with remarkable clearness and precision and contains the substance of what you will find in larger volumes.

But suppose you had no book on miracles except your bible, what would you do in order to have a clear and extensive view of this subject, and answer your great end, which is a full and compleat conviction that the sacred scriptures are inspired from heaven? I will satisfy you, my dear young friend. I will point out to you the most easy and effectual method of studying this subject.

The

The first thing I advise you to do is this, endeavour to attain the clearest idea of a MIRACLE.

The learned and judicious Mr. John Hurriion * defines a miracle thus—"Miracles are extraordinary works of GOD, above, beyond or contrary to the course of nature, or the power of second causes, done to confirm the truth."

Dr. Doddridge † defines a miracle thus, "When such effects are produced as (*ceteris paribus*) are usually produced, GOD is said to operate according to the *common course of nature*: but when such effects are produced as are (*cet. par.*), contrary to, or different from that *common course*, they are said to be MIRACULOUS.

* His sixteen excellent sermons, p. 436, intitled, The scripture doctrine of the proper divinity real personality, and the external and extraordinary works of the Holy Spirit, stated and defended at Pinners-hall, 1729, 1730, 1731. 8vo. Oswald in the Poultry, 1734.—Note. Few people in the world know the worth of these sermons. On the subject they have no equal.

† See his lectures, part V. lect. CI. definition LXVII.

Dr.

Dr. Claparede's * definition is the shortest and most easy to be understood, "A miracle is a sensible change in the order of nature." Nature is the assemblage of created beings.

These beings act upon each other, or by each other, agreeable to certain laws; the result of which is what we call the order of nature.

These laws, being a consequence of the nature of these beings, and of the relations which they bear to each other, are invariable: it is by them God governs the world. He alone established them. He alone therefore can suspend them.

The proper effect then of miracles is to mark clearly the divine interposition, and the scriptures suppose that such too is their design. Hence I draw this consequence, that he who performs a miracle performs it in the name of God and on his behalf, that is to say, in proof of a divine mission.

* Read his considerations upon the miracles of the gospel, 8vo. 2s. 6d. Newbery, 1767.

But

But what are the characters of true miracles? How may we know that the master of nature hath been pleased to modify or suspend its laws? A question of the highest importance!

We have a clue to guide us in this research: since the end of miracles is to mark the divine interposition, the miracle must have characters proper to mark this interposition. 1st. It must have an end important and worthy of its author. 2. Be sensible and easy to be observed. 3. Be independent of second causes. 4. Be instantaneously performed.

Now, my young friend, proceed to take a survey of the miracles in what I would call

A COMPENDIOUS VIEW OF THE MIRACLES RECORDED IN THE BIBLE.

Deluge—confusion of languages—fire on Sodom—burning bush—rod turned into a serpent—rivers made blood—the plague of frogs—dust turned into lice—swarms of flies—murrain on the cattle—boils on man and beast—hail mingled

D

with

with fire—locusts—darkness to be felt—death of the first born—red sea divided—bitter waters of Marah sweetened—rock gushes out with water—law given at Sinai with thunder, fire, and earthquake—quails given to eat for 600,000 men—manna given every morning for forty years—Nadab and Abihu burnt with fire—earth opens to swallow up Korah, Dathan, and Abiram—brazen serpent curing—a dumb ass speaking with an human voice—Jordan divided—sun and moon standing still for a whole day—Gideon's fleece—powers of Sampson—water flowing from a jawbone—meal and oil multiplied—widow's son raised—no rain for three years—Shunamites son raised—the wonders of Elijah and Elisha—Naaman's leprosy cured—Gehazi made a leper for life—one hundred fourscore and five thousand Assyrians killed in one night—the sun on the dial of Ahaz going ten degrees backward—three heroes in the fiery furnace—a man's hand writing on the wall—lions refusing to devour Daniel in the den—a fish swallowing Jonah, and after three days and three nights vomiting him up alive upon the dry land!

MIRACLES

MIRACLES OF THE NEW TESTA-
MENT.

The man Jesus born without an earthly father
 ---water turned into wine---a nobleman's son re-
 stored---leper cleansed---Centurion's servant healed
 ---burning fever in Peter's wife's mother removed
 ---a raging tempest calmed---legion of devils driven
 out---palsy cured with a word---Jairus's dead
 daughter raised---issue of blood of twelve years
 standing effectually removed---dumb man made
 to speak---two blind men made to see---withered
 hand restored---a man made blind and dumb
 by the devil, restored to sight and speech---five
 thousand fed with a few loaves and fishes---
 Jesus walking on the watery world---a poor wo-
 man cured by touching the hem of his garment
 ---Syrophenician woman's daughter restored---
 a man made a lunatic by the devil cured---
 a fish bringing the tribute money in his mouth
 ---fig tree withering away---deaf and stammerer
 restored to hearing and free speech---four thou-
 sand fed---wonderful draught of fishes---widow's
 dead son raised---seven devils cast out of Mary
 Magdalen---a woman crooked for eighteen years
 made straight---ten lepers cleansed---a man im-

potent for thirty-eight years healed---a man blind from his birth made to see---buyers and sellers whipt out of the temple---(this is thought the greatest miracle)---Lazarus dead and putrified restored to life---darkness at Christ's death---Christ's own resurrection, a glorious miracle!---the saints arising with Jesus---a net full of great fishes, (one hundred and fifty three) yet the net not broken.

Note. 1. Explain the precise circumstances of each miracle. 2. make pertinent and striking reflections on each.

III. GOODNESS OF THE DOCTRINE.

This is the most popular, convincing, and attractive argument, to prove the divine inspiration of the scriptures.

Good, in its most simple idea, signifies any thing that is suited to please our taste or promote our happiness---natural good, is any thing that is fitted to answer its end---metaphysical good is whatever is agreeable to the intention of the great and wise creator---natural good, as considered with relation to sensible or rational and

Intelligent beings, signifies what is pleasant, or that which tends to procure pleasure or happiness.

Good, in a rational sense signifies any being or thing that is possessed of such perfections as are proper for any valuable and important end.

The goodness of a thing is its fitness to produce any particular end that is valuable and important to a reasonable creature.

The goodness of the doctrine of revealed religion is its suitableness to increase our pleasure, diminish our pain, continue the presence of good, and to remove the pressures of evil.

Goodness, in the sense in which we use it on this occasion, signifies such a revelation or discovery of God, as hath an exquisite tendency to please a rational taste, elevate and extend our perceptions, remove the pressures of guilt, support under a sense of pain, and particularly assist and animate us, in the pursuit of the noblest ends of our existence, and carry us on to the final destination of our nature, in its rest in the supreme

preme and eternal good, who is the final cause of our immortal spirits. That which has the fittest tendency to carry us with the surest success to the highest end, must be esteemed the richest and most abundant good to man.

In order to know the chief good of the human kind, we must consider what we are; what are our chief springs of action; what are our principles of fruition; and what is the last end of man.

We find that there are three constituent principles, or properties, which distinguish human nature from the beasts that perish. Man has a perception of a first cause, whom we call God—he has a moral sense, or perception, of the difference between moral good and moral evil—and a lively apprehension of immortality in a future world.

But in spite of human pride man is a guilty creature; he has swerved from his truest and noblest end; and has an infinite need of a divine revelation, to restore him to his original state, and raise him to an immortal dignity.

The

The gospel is adapted to this end, with the most exquisite delicacy and wisdom. It teaches us to confess the depravity of our own nature, and the rectitude and beauty of the divine; to acknowledge the holiness of the law, and cover ourselves with shame, for all our deviations from the wise and excellent order of heaven--it inspires us with sentiments of veneration for the excellencies of God; and obliges us to see and own the transcendent beauty of his perfections, as the object of our choicest thoughts and highest esteem.

This blessed revelation persuades us to trust in the supreme mind, and commit all our concerns in life and death into the hands of that God, who is a Being of infinite tenderness and fidelity; it animates us to a generous zeal for the honour of his perfections, when they are denied or degraded by the tongues and actions of infidels, who set themselves against him.

It teaches us to improve all our talents of nature, literature and goodness, all our power, wealth and reputation for the divine honour; and to produce the glorious fruits of knowledge and bene-

benevolence, proportionable to the advantage we enjoy; and thus to represent the beauty of God's moral perfections to mankind.

This excellent religion persuades and assists us to acknowledge our infinite distance from God, our utter unworthiness before him, and universal dependance on his vital presence, and incessant energy to preserve, enlighten, and extend our powers; it teaches us to give him the highest glory, as the generous author of all our good, the source of all our blessings; to express the utmost gratitude for his beneficence; to set an extreme value on all his blessings of nature and grace; and to preserve a deep sense of the precious benefits of health, wealth, and happiness.

This generous religion pours a torrent of pleasure through all the mind and soul of man; it breathes eternal cheerfulness into the distressed conscience; it recommends God's service as most agreeable to our rational powers, promotive of our best interest, full of solid satisfaction; and it sweetly constrains us to avow in the face of the whole world, that we do not repent of en-

* See Dr. Ridgley's body of divinity, p. 1—7.

gaging in the service of our adorable master; that we do not wish we had pursued the paths of vice, and pleased the grand apostate, the first rebel in the world, rather than our omnipotent and good Creator, the ever blessed and immortal GOD.

A MINIATURE PICTURE OF THE CHRISTIAN RELIGION, OR A VIEW OF THE BEAUTIFUL PERFECTIONS OF CHRISTIANITY.

THE gospel is a bright discovery of a benevolent provision of happiness for man;—a provision of happiness consistent with eternal rectitude, and founded upon the invariable justice of the divine nature; a provision replete with wonder animated by love, made effectual in its intentions by Omnipotence, and carried on to its final issue under the conduct of the most exquisite wisdom and prudence.

This revelation gives us the best ideas of God's perfections, it unfolds God's full character, it discovers all of God at once, as far as man in his present state can apprehend.---This glorious institution teaches us the several relations of God, to our world, as its Almighty Creator, proper

E

owner,

owner, wise governor, generous benefactor, and impartial judge.

This divine religion asserts the original dignity and happiness of human nature, it shows the revolt of all mankind from God, and their deviation from the eternal order of beings, and the beautiful fitness which the will of God has ordained to run through his universal empire.---It opens to our admiring eyes, God's infinite compassions to miserable man, and the harmonious assemblage of the divine perfections to recover us from ruin, and raise us to final felicity. It gives a wonderful view of commanding authority to awe the mind, and of love to allure the heart to obedience.

Christianity throws open the most sublime truths to astonish and yet improve the human understanding, and elevate the mind to its highest perfection; it draws the most beautiful image of God upon the soul, prescribes the most intense adoration of man to his creator, and trains him up to the most generous devotion and the pleasures of angels.

This lovely scheme of religion presents us with the most perfect standard of beautiful and sound
morals

morals, it holds up to our view the best system of true virtue that ever appeared in the world, a system without redundancy, without defect; a system adjusted to the nature, the powers and the connections of man, and that is calculated for the perfect felicity, as well as the perfect rectitude of human nature. It likewise provides the best succours for our feeble powers, and gives the surest aids, the richest assistances to attain the glorious holiness it prescribes, and thus equally prevents a bold presumption of independence, and a cowardly indolence and dreaming inactivity, arising from a want of strength, or a consciousness of weakness.

This Christian revelation discovers unutterable encouragement to distressed sinners in the divine obedience of the Lord Jesus Christ; it opens a scene of the most glorious actions performed by the Son of God in the nature of man; or in other words, it shews us the blessed Jesus filled with heavenly dignity, and greatness of mind, animated by the most burning love to God and mankind, performing a regular course of the most beautiful actions and services; or you may view his whole life as one entire grand action performed for the honour of God's moral attributes, suf-

fering a death the most terrible and alarming with invincible resolution and fortitude, and followed with the most precious consequences to man, for it shews us that this one grand action and suffering compleated in death, it shews us I say all this terminating upon us, as made rich by these meritorious actions and divine services which entitle us to the full fruition of God!

What a contrivance of God's superlative wisdom is this? to give us all the infinite benefits arising from the glorious obedience, and most agonizing death of the highest personage in the world! Thus by reason of our relation to him and his connexion with us, we are made rich with his riches, and heirs of all God's empire by virtue of our relation to him who is the heir of all things.

This divine institution humbles the sinner and exalts the redeemer. It teaches us to form a very low opinion of the extent of our own knowledge and goodness, and to feel a deep sense of our constant and absolute dependance on God's universal agency, and a consciousness of our guilt: that we have offended the infinite majesty of heaven, and deserved his contempt and indignation. That we ought to be treated with abhorrence,

and punished with the loss of all possible and infinite good through an eternal duration. In a word, this religion plainly shews us that sin is an infinite evil, as it strikes at an infinite God, exposes us to infinite loss, fixes a stain in the soul through an infinite duration. Such views of sin lay the soul in the dust at the foot of God, and teach us to adore and love that Saviour who with almighty power and boundless love hath rescued us from eternal and overwhelming destruction.

Our blessed religion ordains the most excellent business and useful employment for every day of our short life upon earth, it teaches us to fill up every hour with such generous deeds as shall follow us with honour into eternity and enlarge our glory and felicity for ever. Upon the Christian plan of principles and actions, we are taught that a contemplation of the moral perfections of God, devotion to him through CHRIST, and unwearied benevolence to man, are the only ends for which life is worth a wish or a rational thought. Consequently

This divine system proposes to us the noblest springs of action, and directs us to the most exalted ends of our existence, it teaches us that God is the father and author of our being, that we
sprang

sprang from his breath, should resemble his virtues, and tend towards him as our final rest and infinite good. This blessed gospel raises us to a daily correspondence with heaven, a sublime converse with the great father of reason, and the fountain of immortal spirits.

This precious scheme of salvation, is excellently adapted to the welfare of the souls of individual persons, to strengthen the understanding; to brighten our genius: refine our reason; to enlarge the heart with benevolence; fortify the soul with courage; and sweeten all the devout and social affections.

This divine religion, gloriously promotes the good of all civil societies, unites all ranks of men in one blessed band of fathers, brothers, sons and subjects; it teaches the rich to be generous parents to the poor, and the poor to be dutiful, grateful children to the rich; it teaches kings to be fathers, and subjects to be sons, and turns all mankind into one general family of friendship and love*.

JOHN RYLAND.

* The above address was first published in the year 1768, and is now reprinted, by particular desire, as an introduction to the following little work.

A

BODY OF DIVINITY

IN

MINIATURE:

BODY OF DIVINITY

MINIATURE

God hath made all things for himself, *Job*
 xvi. 4.—Life and immortality are brought to
 light by the gospel, *1 Tim.* i. 10.
D I V I N I T Y portion for ever, *1 Cor.* xiii. 8.

IN
 Of our own Nature, its chief End, Glory,
P R O S E A N D V E R S E.

PRINCIPLE I.

*Of our own Immortal Nature; its chief End,
 Glory, and Happiness.*

THE soul is a spiritual essence, incorporeal,
 invisible, and immortal; endowed with life
 and action, understanding, will, and affections;
 created by God to know, love, resemble, honour,
 and possess him for ever.

There is a spirit in man, *Job* xxxii. 8.—
 A spirit hath not flesh and bones, *Luke* xxiv. 39.—
 He created the spirit of man within him, *Zech.*
 xii. 1.—Man became a living-soul, *Gen.* ii. 7.—
 This people have I formed for myself; *Isa.* xlii. 21.

GOD hath made all things for himself, *Prov.* xvi. 4.—Life and immortality are brought to light by the gospel, *2 Tim.* i. 10.—God is my portion for ever, *Psa.* lxxiii. 26.

*Of our own Nature, its chief End, Glory,
and Happiness.*

Now for awhile aside I'll lay
My childish trifles and my play,
And call my thoughts, which rove abroad,
To view myself, and view my GOD:
I'll look within, that I may see
What I now am and soon must be.
I am the creature of the LORD;
He made me by his powerful word:
This body in each curious part
Was wrought by his unfailing art:
From him my nobler spirit came,
My soul, a spark of heavenly flame:
That soul, by which my body lives,
Which thinks, and hopes, and joys, and grieves,
And must in heaven or hell remain,
When flesh is turn'd to dust again.
What business then should I attend,
Or what esteem my noblest end?

Sure

Sure it consists in this alone—
 That God my maker may be known;
 So known, that I may love him still,
 And form my actions by his will;
 That he may bless me whilst I live,
 And when I die my soul receive,
 To dwell for ever in his sight,
 In perfect knowledge and delight.

PRINCIPLE II.

*The Inspiration of the Scriptures, and the
 Knowledge of our Duty and Happiness to
 be learnt from the Bible.*

THE Holy Spirit of God infused the thoughts and words of scripture into the understanding of the prophets and apostles, to teach us what God is, to shew us what we may expect from him, and what acts of love and obedience we owe to him.

All scripture is given by inspiration of God,
 2 Tim. iii. 16.—Holy men spake as they were
 moved by the Holy Spirit, 2 Pet. i. 21.—He
 hath shewed thee. O man, what is good, Mic. vi. 8.

*The Knowledge of God, and our Duty, to be
learnt from the Bible.*

How shall a young immortal learn
This great, this infinite concern
What my Almighty Maker is,
And what the way this God to please!
Shall some bright angel spread his wing,
The welcome message down to bring?
Or must we dig beneath the ground,
Deep as where silver mines are found?
I bless his name for what I hear;
The word of life and truth is near.
His gospel sounds through all our land,
Bibles are lodg'd in ev'ry hand:
That sacred book, inspir'd by God,
In our own tongue is spread abroad;
That book may little children read,
And learn the knowledge which they need:
I'll place it still before mine eyes,
For there my hope and treasure lies.

PRINCIPLE III.

The sublime and beautiful Character of God.

AS GOD is a Spirit, we must arrange his perfections and attributes in agreement with the scriptural

tural description of a God. A spirit is a being incorporeal, invisible, and immortal; endowed with life and action, understanding, will, and affections. As a spirit he is uncreated: active, and operative in his power: possessing the faculties of a rational being.—A spirit with amiable and awful commotions.—A spirit adorned with good qualities or lovely perfections.—An all-sufficient, happy, and glorious spirit.—A spirit of infinite dignity, of absolute dominion, of transcendent rights and prerogatives, of delicate and correct taste; incomprehensible in his nature, attributes, actions, and glory.

God is a spirit, *John* iv. 24.—A spirit hath not flesh and bones, *Luke* xxiv. 39.—The King eternal, and immortal, and invisible, *1 Tim.* i. 17.—The living God, and stedfast for ever, *Dan.* vi. 26.—He is the living God, *Jer.* x. 10.—The LORD God omnipotent, *Rev.* xix. 6.—Thou God seeft me, *Gen.* xvi. 13.—The only wise God, *Jude.* ver. 25.—Can any man hide himself in secret places that I shall not see him? *Jer.* xxiii. 24.—None good but one. *Mat.* xix. 17.—Holy, holy, holy LORD of Hosts, *Isa.* vi. 3.—A just God, *Isa.* xlv. 21.—True God and eternal life,

Jo. v. 20.—Great is thy faithfulness, *Lam.* iii. 23.—He doth according to his will. None can stay his hand. *Dan.* iv. 35.—Who by searching can find out God? *Job* xi. 7.

Of the Nature and Attributes of the Blessed God.

God is a spirit none can see,
He ever was, and e'er shall be;
Present where e'er his creatures dwell,
Through earth, and sea, through heaven and hell.
His eye with infinite survey
Views all the realms in full display;
What has been, is, or shall be done,
Or here, or there, to him is known;
Nor can one thought arise unseen
In mind of angels or of men.
Yet far above all anxious cares,
Calmly he rules his grand affairs;
While wisdom infinite attends.
By surest means the noblest ends.
Majestic from his lofty throne,
He speaks, and all his will is done:
Nor can united worlds withstand
The force of his Almighty hand.
Yet ever tighteous are his ways,
Faithful and true whate'er he says:

The

The holy, holy, holy LORD,
 By all th' angelic host ador'd.
 The bounty of his gracious hands
 Wide as the world he made extends;
 And though himself completely blest,
 With pity looks on the distress'd;
 And by his Son, our Saviour dear,
 To sinners brings salvation near:
 All that is glorious, good, and great,
 Does in the LORD JEHOVAH meet;
 Then to his name be glory giv'n,
 By all on earth, and all in heav'n.

PRINCIPLE IV.

Of God's Relation to us.

GOD is our Creator, who gave us our existence: he is our Owner, for he has the deepest interest in our existence: he is our Governor, for he has the greatest right to rule over our existence: our Benefactor, for he sustains and nourishes our existence: and he is our sole Judge, and has a right to determine our existence for eternity.

He

He hath made us, and not we ourselves, *Psa* c. 3.—
 All souls are mine, *Ezek.* xviii. 4.—He doth ac-
 cording to his will in the army of heaven, and
 among the inhabitants of the earth, *Dan.* iv. 35.—
 The LORD is good to all, *Psa.* cxlv. 9.—God
 is Judge himself, *Psa.* l. 6.—He is Judge of the
 living and the dead, *Acts* x. 42.—He will judge
 the world in justice, *Acts* xvii. 31.—The LORD
 made this soul, *Jer.* xxxviii. 16.

Of God's Relation to us.

The LORD, my Maker I adore,
 Created by his love and power.
 He fashion'd in their various forms,
 Angels and men, and beasts and worms;
 And all their well-rang'd orders stand
 Supported by his pow'rful hand.
 Father of light! amidst the skies
 He bids the golden sun arise;
 He scatters the refreshing rain,
 To cheer the grafs, and swell the grain;
 And every day presents the food
 That satisfies my mouth with good.
 At home, abroad, by night by day,
 He is my guardian, and my stay;
 And sure 'tis fit my soul should know
 He is my Lord and Sov'reign too.

O may that voice that speaks his law,
 My heart to sweet obedience draw;
 That when I see the Judge descend,
 I in that Judge may see my friend.

PRINCIPLE V.

The Sum of our Duty to God and Man.

DUTY is that act of mind and body, which we are obliged to perform by the supreme authority of our Creator and Benefactor. Love to God consists in the highest esteem for his being, the most ardent desire of his presence, the strongest good will to his kingdom, and highest delight in his perfections.—Love to man is an esteem for his person, a will to do him good, a desire of his welfare, and a delight to see him happy.

Fear God, and keep his commandments, for this is the whole duty of man, *Ecc. xii. 13.*—
 Whom have I in heaven but thee, *Psa. lxxiii. 25.*—
 The desire of our soul is to thy name, *Isa. xxvi. 8.*—
 With my soul have I desired thee in the night,
Isa. xxvi. 9.—Because of the house of the LORD
 thy God I will seek thy good, *Psa. cxxii. 9.*—

G

Delight

Delight thyself in the LORD, *Psa.* xxxvii. 4.—
 Thou shalt love thy neighbour as thyself, *Matt.*
 xxii. 39.—Do good, O LORD, unto those that
 be good, *Psa.* cxxv. 4.—They shall prosper that
 love thee, *Psa.* cxxii. 6.

The Sum of our Duty to God and Man.

The knowledge which my heart desires,
 Is but to learn what GOD requires.
 Speak then the word, my Father dear,
 For all my soul's awake to hear:
 And O what joy my breast must move
 To hear that all thy law is love!
 This is the sum of ev'ry part,
 To love the LORD with all my heart,
 With all my soul, with all my might,
 And in his service to delight.
 That I should love my neighbour too,
 And what I wish from him, should do.
 How short and sweet, how good and plain,
 Easy to learn and to retain!
 O may thy grace my soul renew,
 And 'twill be sweet to practise too!

PRINCIPLE VI.

How our Love to God is to be expressed.

OUR love to God will be expressed in thoughts of admiration and esteem; in thoughts of boundless benevolence and gratitude; in speaking of him with the highest respect and veneration; in worshipping him with high satisfaction and joy; loving the order of his law; submitting to the disposals of his providence, and exerting fervent zeal for the glory of his perfections.

My meditation of him shall be sweet, *Psa.* civ. 34.—Whom have I in heaven but thee? *Psa.* lxxiii. 25.—What shall I render to the LORD for all his benefits, *Psa.* cxvi. 12.—I make a decree, that they shall not speak any thing amiss against the God of Shadrach, *Dan.* iii. 29.—Enter into his gates with thanksgiving, *Psa.* c. 4.—Thy will be done in earth as it is in Heaven, *Matt.* vi. 10.—Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God, *1 Cor.* x. 31.

How our Love to God is to be expressed.

Since love is my clear duty known,
How must this love to God be shewn?

Sure I the highest thoughts should raise
 To him who is above all praise:
 His favour most of all desire,
 And still to please him should aspire;
 To him be constant worship paid,
 And all his sacred laws obey'd.
 If to afflict me be his will,
 I'll bear it with submission still:
 A tender Father sure he proves,
 And but corrects because he loves.
 His word with diligence I'll hear;
 To him present my daily prayer:
 And while new mercies I implore,
 For blessings past I will adore,
 And ev'ry action shall express
 A heart full charg'd with thankfulness.

PRINCIPLE VII.

How Love to our Neighbour is to be express'd.

LOVE to our neighbour consists in an esteem for
 his person, a concern for his welfare, a desire
 to make him happy, and a real delight to see
 him flourish in the things of time and eternity.

Thou

Thou shalt love thy neighbour, *Matt.* xxii. 39.—
 All in one word love, *Gal.* v. 14.—Love worketh
 no ill, *Rom.* xiii. 10.—Love suffereth long and is
 kind, *1 Cor.* xiii. 4.—Love with purity and fer-
 vour, *1 Pet.* i. 22.—Owe no man but to love,
Rom. xiii. 8.—Thou shalt not hate thy brother,
Lev. xix. 17. xxv. 43.

How Love to our Neighbour should be expressed.

I by my love to men must prove
 How cordially my God I love,
 To those whom he hath cloth'd with pow'r
 I would be subject every hour:
 To parents and to rulers too,
 Pay honor and obedience due;
 In ev'ry word would truth preserve,
 Nor let one act from justice swerve;
 In all my feeble hands can do,
 The good of all I would pursue.
 And where my pow'rs of action fail,
 Kind wishes in my heart prevail,
 For ev'ry man, whoe'er he be,
 Stranger, or friend, or enemy;
 Since by God's pard'ning grace I live,
 Well may I all my foes forgive:
 And as CHRIST's word and pattern shew'd,
 Conquer their evil by my good.

PRINCIPLE

PRINCIPLE VIII.

Sins to be avoided in Thought, Word, and Action.

I. THOUGHT.

ATHEISM, Infidelity, Enmity, Pride, Lukewarmness, Ingratitude, Hypocrisy, and lustful Ideas.

II. WORD.

SWEARING, Lying, Slandering, Flattery, and all obscene and impure Discourse.

III. ACTION.

LUST, Uncleaness, Gluttony, Drunkenness, Laziness, Cheating and Injustice, Persecution and Cruelty.

The fool hath said in his heart there is no God, *Psa.* xiv. 1.—An evil heart of unbelief, *Heb.* iii. 12.—The carnal mind is enmity against God, *Rom.* viii. 7.—Be not proud, *Jer.* xiii. 15.—I am against thee, O thou most proud, *Jer.* l. 31.—God setteth himself in battle array, Greek *ανταστανται*, *Jam.* iv. 6.—I will spue thee out, *Rev.* iii. 16.—Hezekiah rendered not, 2 *Chr.* xxxii. 25.—Neither were they thankful, *Rom.* i. 21.—Portion with hypocrites,

crites, *Mat.* xxiv. 51.—Lust not after beauty. *Prov.* vi. 25.—Whofo looketh and lusteth, *Mat.* v. 28.—Swear not at all, *Mat.* v. 34.—Lie not one to another, *Coloff.* iii. 9.—He that uttereth slander is a fool, *Prov.* x. 18.—He that flattereth with his tongue, *Prov.* xxviii. 23.—Neither filthinefs nor foolish talking, *Eph.* v. 4.—No corrupt communication, *Eph.* iv. 29.—Evil communication corrupts good manners, *1 Cor.* xv. 33.

Sins to be avoided in Thought, Word, and Action.

Guard me, O God! from ev'ry sin,
Let heart, and tongue, and life be clean;
Tho' with ten thousand snares beset,
I never will my LORD forget.
Fain would I learn to lay aside
Malice, and stubbornness, and pride,
Envy, and ev'ry evil thought:
Nor be my breast with anger hot.
Each other passion, wild and rude,
I long to feel by grace subdu'd.
When thus my heart is well prepar'd,
My tongue I easily shall guard
From ev'ry oath and curse profane,
Nor take God's rev'rend name in vain:
No sacred things shall I deride,
Nor scoff nor rail, nor brawl nor chide:

My

My soul will ev'ry lie detest,
 And ev'ry base indecent jest.
 This humble, watchful soul of mine
 Shall with abhorrence then decline;
 The drunkard's cup, the glutton's feast,
 That sink the man below the beast.
 Th' injurious blow, the wanton eye,
 The loss of hours that quickly fly;
 And that which leads to ev'ry crime,
 The vain mispence of sacred time;
 What brings dishonour on God's law,
 Or what on man should mischief draw.

PRINCIPLE IX.

*The Corruption of Nature, and Sins of Life.
 acknowledged.*

SIN is a defect of nature and action in an intelligent rational creature, including an opposition to the divine law, and, according to the divine justice, binding a man over to punishment.

Hatred to sin is a desire of disunion from sin, and never to return to it, but to be separated from it to all eternity.

Original corruption consists in three things :

I. The total absence of all spiritual or divine good from all the powers and affections of the soul.

II. Enmity, or a rooted aversion to God, and violent opposition to all moral and divine good, and even to the divine existence and perfections.

III. Lively inclinations to all manner of sin, and a most active readiness to all modes of lust, or moral impurity of body and soul, in as many ways as the reason, imagination, taste, will, and passions can operate.

Sin is a state of self-active, wicked existence.

None good, no not one, *Psa.* xiv. 3. *Rom.* iii. 10.—The carnal mind enmity against God, *Rom.* viii. 7.—Enemies in your mind, *Coloss.* i. 21.—Haters of God, *Rom.* i. 30.—To every good work reprobate, *Tit* i. 16.—The heart set fully to do wickedly, *Eccl.* viii. 12.

*The Corruption of Nature, and Sins of Life
acknowledged.*

LORD, when my wretched soul surveys,
The various follies of my ways,

H

The

The guilt of ev'ry word and thought,
 Ev'ry neglect and ev'ry fault,
 Well may I tremble to appear,
 Laden with horror, shame and fear.
 Adam, our common head, alas !
 Brought sin and death on all his race.
 From him my ruin'd nature came,
 Heir to his sorrow and his shame.
 My body weak, and dark my mind,
 To good averse, to sin inclin'd ;
 And O! too soon the deadly fruit
 Ripen'd from that unhappy root ;
 Duty requir'd my early care,
 Each fond indulgence to forbear ;
 Requir'd me all the good I knew,
 With constant vigour to pursue ;
 But my vain heart, and stubborn will,
 In its own way would wander still ;
 Like a wild ass's colt would go
 On to this wilderness of woe.
 Vainly I seek to plead a word,
 Silent in guilt before the LORD.

PRINCIPLE.

PRINCIPLE X.

Of the Misery which Sin hath brought upon us.

Misery is pain.—As pleasure is ease of mind and body, so pain is uneasiness of mind and body. It is either a consciousness of distress, or a desert of that consciousness. Misery belongs to the soul, and consists in the loss of the image of God; in a loss of the virtuous freedom of the will; in a loss of the knowledge of God, and communion with him; in a loss of hope, and a dejection of soul in horror and black despair.

The misery of the body consists in the loss of the immortality of the body, labour and weariness, loss of dominion over the world, distresses in person and estate, public calamities of war and famine, corporeal death, or a separation of soul and body, and the punishment of both in hell to all eternity.

Children of wrath. *Eph. ii. 3.*—Whole world guilty before God, *Rom. iii. 19.*—All have come short of God, *Rom. iii. 23.*—Cursed is every one that continueth not in all things, *Gal. iii. 10.*—Without strength, *i. e.* a loss of the virtuous free-

dom of the will, *Rom. v. 6.*—By one man death entered into the world, *Rom. v. 12.*—Depart, ye cursed, *Matt. xxv. 41.*

Of the Misery which Sin hath brought upon us.

Who can abide GOD's wrath, or stand
Before the terrors of his hand,
JEHOVAH's curse what heart shall dare
To meet? or what be strong to bear?
He ev'ry good can take away,
And ev'ry evil on us lay;
Can by one single word bring down
The tallest head that wears a crown:
The statesman wife, the warrior brave,
To moulder in the silent grave;
And send the wretched soul to hell,
To the fierce flames where devils dwell;
For endless years to languish there,
In pangs of infinite despair:
I then, poor feeble wretch, how soon
Must I dissolve before his frown?
And yet his frowns, and vengeance too,
I by my sins have made my due.
Is there no hope, and must I die?
Is there no friend, no helper nigh?
Is it beyond repeal decreed,
That ev'ry soul that sins must bleed?

O let

O let my longing, trembling ear,
 Some sound of grace and pardon hear;
 My soul would the first news embrace,
 And turn its trembling into praise.

PRINCIPLE XI.

The Gospel, or the good News of Salvation by Christ.

The Gospel is the discovery of good news for a miserable sinner.

It is the revelation of a wise and gracious salvation from sin, misery and impotence, regulated by prudence, adorned by holiness, guarded by justice, and made effectual by divine power, truth, and faithfulness.

Glad tidings of good things, *Rom. x. xv.*—
 Good will to men, *Luke ii. 14.*—God so loved the
 world, *John iii. 16.*—Herein is love, *1 John iv. 10.*
 —O! the depths of riches, *Rom. xi. 33.*—Ex-
 ceeding riches of grace, *Eph. ii. 7.*

Of

*Of the Gospel, or the good News of Salvation by
Christ.*

What joyful tidings do I hear;
'Tis gospel-grace salutes my ear;
And, by that gentle sound, I find
This righteous God is mild and kind.
Jesus, his only Son, displays
The wonders of his Father's grace.
The great salvation long foretold
By Prophets, to the Jews of old,
Is now in plainer words made known,
As to th' Apostles clearly shown:
By this blest message brought from Heav'n,
Pardon and peace, and grace are giv'n.
O! may I know that Saviour dear,
Whom God hath represented there!
And that eternal life receive,
Which he was sent by God to give.

PRINCIPLE XII.

*Of the Person of Christ as the incarnate God,
and how he lived on Earth.*

THE person of Christ is God the Son; God,
the eternal Son, co-equal with the Father; God
of

of the same eternal essence with the Father, Jehovah, God, Jesus, Emanuel; God with us, God in our nature, for us, God in us, God the Son in human nature, whose conception and birth is the wonder and glory of Revelation, the wonder and beauty of the universe, the glory of Heaven, the joy of earth, the terror of devils, and all lost souls: he is the true God and eternal life, the Amen, the faithful and true witness, the light, teacher, atonement, and righteousness; the ruler, governor, life and joy of all true believers.

Jehovah, God, Lord.—Jehovah Jireh, *Gen.* xii. 14.—Jehovah Ropheh, *Exod.* xv. 26.—Jehovah Nissi, *Ex.* xvii. 15.—Jehovah Shalom, *Judg.* vi. 24.—Jehovah Tzidkenu, *Jer.* xxiii. 6.—Jehovah Shammah, *Ezek.* xlvi. 35.—Emanuel, *Isa.* vii. 14.—Mighty God, *Isa.* ix. 6.—God, and none else, *Isa.* xlv. 22.—God above all, *Rom.* ix. 5.—True God and eternal life, *1 John* v. 20.—Great God, *Titus* ii. 13.—The only wise God, *Jude* i. 25.—God, blessed for ever, *Rom.* ix. 5.—God of Abraham, *Ex.* iii. 6.—Lord of hosts, *Isa.* liv. 5.—King of kings, *1 Tim.* vi. 15.—Lord of lords, *Rev.* xix. 13, 16. First and last, *Rev.* i. 11.

Who Christ is, and how he lived on Earth.

Jesus! how bright his glories shine?
 The great Emanuel is divine;
 One with the Father he appears,
 And all his Father's honors shares;
 Yet he, to bring salvation down,
 Has put our mortal nature on.
 He, in an humble Virgin's womb,
 A feeble infant did become:
 A stable was his lodging made,
 And the rude manger was his bed:
 Growing in life, he still was seen
 Humble, laborious, poor, and mean.
 The Son of God, from year to year,
 Did as a carpenter appear.
 At length, when he to preach was sent,
 Thro' towns and villages he went,
 And travel'd with unwearied zeal,
 God's will and nature to reveal.
 To prove the heav'nly truths he taught,
 Unnumber'd miracles were wrought:
 The blind beheld him, and the ear
 That had been deaf, his voice could hear:
 Sicknefs obey'd his healing hand,
 And devils fled at his command:

The

The lame for joy around him leap;
 The dead he wakens from their sleep:
 Thro' all his life his doctrine shines,
 Drawn in the plainest, fairest lines:
 And death at length did he sustain,
 Our pardon and our peace to gain;
 That sinners who condemned stood,
 Might gain salvation by his blood.
 All honor then ascribed be
 To him who liv'd and dy'd for me.

PRINCIPLE XIII.

Redemption and Satisfaction.

REDEMPTION is a deliverance from sin and misery, by price and power; Redemption is the deliverance of a soul from bondage and captivity, and the misery connected with that *state* and horrid condition, BY THE INTERPOSITION of a ransom-price paid by the Redeemer to the conqueror, by whose power the captive is detained, that he, being delivered, may be in a state of freedom, and be at the disposal and in the service and command of the Redeemer, as entirely devoted to his glory.

SATISFACTION.

Satisfaction for sin, by the death of Christ, is the wonder and glory of the Christian Religion, which distinguishes it from all others; it is that which gives it preference to all others, and without which it can be of no use itself.

Satisfaction of Christ consists in this, that Christ, in our room and stead, did, both by doing and suffering, satisfy divine justice; both the law-making, the rewarding and punishing justice, in the most perfect manner, fulfilling all the righteous demands of the law, and bearing all its righteous curses, which the law otherwise required of us in order to impunity, and to our having a right to eternal life.

RESURRECTION.

The Resurrection of Christ was the first glorious step of his eternal exaltation; it consisted in an act of his own almighty energy, by which he conquered the dominion and empire of death; on the third day after his crucifixion, he quickened his dead body, drained of blood; by uniting his human soul to that body; he raised the same flesh, or the very body that died, and was laid in the
grave,

grave, and carried his human nature victoriously through death, and all its gloomy horrors, that it might live with God throughout an immortal duration in light and glory.

REDEMPTION.

My Redeemer liveth, *Job* xix. 25.—Redemption through his blood, *Eph.* i. 7.—Redeemed us from all iniquity, *Tit.* ii. 14.—Eternal redemption, *Heb.* ix. 12.—Redemption of transgression, *Heb.* ix. 15.—Purchased by God's own blood, *Acts* xx. 28.

SATISFACTION.

Wounded for our transgression, *Isa.* liii. 5.—Pleased God to bruise him, *Isa.* liii. 10.—Put him to grief, liii. 10.—Cut off, but not for himself, *Dan.* ix. 26.—Awake, O sword! *Zec.* xiii. 7.—Sore amazed, *καθαμείσθαι*, *Mark* xiv. 33.—Exceeding sorrowful, *περιλυπος*, *Matt.* xxvi. 38.—Made a curse, *Gal.* iii. 13.—Blood shed for you, *Luke* xxii. 20.—Body broken for you, *1 Cor.* xi. 24.—Slain, *Rev.* v. 9.—Propitious by blood, *πλαστηριον*, *Rom.* iii. 25.—Offering of his body once, *Heb.* x. 10.—One sacrifice for sins, *Heb.* x. 12.—Reconciliation for iniquity, *Dan.* ix. 24.—Offered himself without spot to God, *Heb.* ix. 14.

RESURRECTION.

The LORD is risen indeed, *Luke xxiv. 34.*---
 After three days he will raise us up, *Hosea vi. 2.*---
 Why should it be thought incredible, *Acts xxvi. 8.*
 —He rose again the third day, *1 Cor. xv. 4.*---
 As Jonah was three days and three nights, *Matt.*
xii. 40.—Destroy this temple, and in three days,
John ii. 19.---My LORD and my GOD, *John xx.*
28.—Many infallible proofs, *Acts i. 3.*

Of Christ's Death, Resurrection, and Ascension.

JESUS, the righteous, lo! he dies
 For sin a spotless sacrifice:
 Justice has on his sacred head
 The weight of our transgressions laid.
 If GOD's own SON would sinners save,
 He must be humbled to the grave:
 That so a pard'ning GOD might shew
 What vengeance to our crimes was due.
 Nail'd to the cross, with tort'ring smart,
 What anguish rack'd his tender heart?
 Alas! how bitterly he cry'd;
 Tasted the vinegar, and dy'd!
 Cold in the tomb, that mournful day,
 My Saviour's mangl'd body lay:

Well

Well may I blush, and weep to see,

What JESUS bore for love of me.

But Oh! my soul, thy grief refrain,

JEEUS the SAVIOUR lives again!

On the third day, the Conqu'ror rose,

And greatly triumph'd o'er his foes;

Prov'd his recover'd life, and then

Ascended to his heav'n again:

Exalted on a shining throne,

At God's right hand he sits him down,

To plead the merits of his blood,

And rule for all his people's good.

Wide o'er all worlds his power extends,

And well can he protect his friends:

May I in that blest band appear,

Secure from danger, and from fear!

PRINCIPLE XIV.

*Righteousness, and Justification, by a real
Imputation of that Righteousness.*

RIGHTEOUSNESS consists in perfectly right habits, and perfectly right actions flowing from right habits.

JUSTI;

JUSTIFICATION.

Justification is a just and gracious act of God, in the united character of a judge and a father, by which act a sinner is released from all obligation to punishment, and a right to eternal life is assigned over to him, on the footing of law and justice; solely through the imputation of the obedience of Christ, or the placing it to his account and credit by God the eternal judge.

Surely in Jehovah I have righteousness, *Isa.* xlv. 24.—Jehovah Tzidkenu, *Jer.* xxiii. 6.—Of God he is made to us righteousness, *2 Cor.* v. 21. Christ is the end of the law for righteousness, *Rom.* x. 4.—Not having my own righteousness, *Phil.* iii. 9.—Justified freely by his grace, *Rom.* iii. 24.

Christ our Wisdom, Righteousness, &c.

Bury'd in shadows of the night,
We lie, till CHRIST restores the light;
Wisdom descends to heal the blind,
And chase the darkness of the mind.
Our guilty souls are drown'd in tears,
Till his atoning blood appears;
Then we awake from deep distress,
And sing, "The LORD our righteousness!"

Our very frame is mix'd with sin;
 His Spirit makes our nature clean:
 Such virtues from his suff'rings flow,
 At once to cleanse and pardon too.
 JESUS beholds where Satan reigns,
 Binding his slaves in heavy chains;
 He sets the pris'ners free, and breaks
 The iron bondage from our necks.
 Poor helpless worms in thee possess
 Grace, wisdom, power, and righteousness;
 Thou art our mighty ALL, and we
 Give our whole selves, O LORD! to thee.

PRINCIPLE XV.

*Regeneration by God the Holy Spirit, and daily
 Assistances by actual Grace.*

REGENERATION is a permanent principle,
 determining the soul to holiness of heart and life,
 and not to the contrary. It is a lively habit in the
 understanding, the will, and passions; disposing the
 soul to universal holiness: produced and every mo-
 ment continued by the grace of God the Holy
 Spirit; acting in us as spirits, or intelligent and
 immortal

immortal creatures, according to our rational nature, as accountable to God.

I. The assistance of the Spirit of God consists in illuminating the understanding to discern his perfections, and our duty and holiness.

II. The Holy Spirit gives a savoury taste of all the glorious truths of the gospel, with a lively sense of all gospel motives.

III. The Holy Spirit suppresses all indifference of heart to God, and all inclinations to sin.

IV. The Holy Spirit works in us a willingness and readiness to all manner of duties.

V. The Holy Spirit enlivens all graces into pleasing exercise.

VI. He displays all the motives to universal holiness and duty.

VII. He strengthens the soul to comply with those motives.

Spirit strive with man, *Gen. vi. 3.*—A man in whom is the Spirit of God, *Gen. xli. 38.*—God hath filled him with the Spirit of wisdom, *Ex. xxxi. 3.*

The

The Spirit helpeth, *Gal. v. 22.*

—He will give his Holy Spirit, *Luke xii. 13.*

Through the Spirit ye mortify the acts of the body of sin, *Rom. viii. 13.*—Spirit witnesses to our spirit, *Rom. viii. 16.*

Of the Assistances and Influences of the Blessed Spirit.

'Tis not in my weak power alone,
To melt this stubborn heart of stone,
My soul to change, my life to mend,
Or seek to CHRIST that gen'rous friend :
'Tis GOD's own Spirit, from above,
Fixes our faith, inflames our love,
And makes a life divine begin
In wretched souls, long dead in sin.
That most important gift of heav'n,
To those that ask and seek is giv'n.
Then be it my immediate care,
With importunity of prayer,
To seek it in a Saviour's name,
Who will not turn my hopes to shame.
God from on high his grace shall pour ;
My soul shall flourish more and more ;
Press on with speed from grace to grace,
Till glory end and crown the race.

K

Since

Since then the Father and the Son,
 And Holy Spirit, Three in one,
 Glorious beyond all speech and thought,
 Have jointly my salvation wrought;
 I'll join them in my songs of praise,
 Now, and thro' heav'n's eternal days.

PRINCIPLE XVI.

Of the Means of Grace which God has appointed.

MEAN is the aptitude or fitness of any instrument, in order to attain some end. Means of Grace are those appointments, or institutions, of a wise God, of an inward and an outward nature, which are fitted to promote our salvation from misery, and advance his glory in our eternal happiness.

Such means are Faith, Repentance, and Love;
 with Reading, Preaching, Hearing.

BAPTISM,

LORD'S SUPPER, and

PRAYER;

all which are made effectual by the grace of God the Holy Spirit, for our eternal salvation.

Chiefly

Chiefly because they have the oracles of God,
τα λόγια το Θεου, Rom. iii. 2.—God hath set some
 apostles, *Eph. iv. 11.*—Believe in the Lord Jesus,
Acts xvi. 31.—Repent ye, and believe the Gospel,
Mark i. 15.—Except ye repent, ye shall perish,
Luke xiii. 5.—He that believeth not shall be
 damned, *March xvi. 16.*—Lovest thou me, *John*
xxi. 17.—Go teach all nations, baptizing them,
Matt. xxxviii. 19.—This do in remembrance of
 me, *1 Cor. xi. 24.*

Of the Means of Grace which God has appointed.

What kind provision GOD has made,
 That we may safe to heav'n be led !
 For this the Prophets preach'd and wrote,
 For this the bless'd Apostles taught ;
 Taught, as that Spirit did inspire,
 Who fell from heav'n in tongues of fire,
 And gave them languages unknown,
 That distant lands his grace might own.
 His hand has kept the sacred page
 Secure from men's and devil's rage :
 For this, he churches did ordain,
 His truth and worship to maintain :
 For this, he pastors did provide
 In those assemblies to preside ;

And, from the round of common days,
 Mark'd out our Sabbaths to his praise.
 Delightful day ! when Christians meet
 To hear, and pray, and sing, how sweet ?
 For this he gives, in solemn ways,
 Appointed tokens of his grace ;
 In sacramental pledges there
 His foldiers to their Gen'ral swear :
 Baptiz'd into one common Lord,
 They joyfull meet round his board ;
 Honour the orders of his house,
 And speak their love, and seal their vows.

PRINCIPLE XVII.

Of the Nature of Faith. Of the Nature of Repentance.

FAITH is a cordial rest in the scheme of salvation by Christ. Faith is a good thought of Christ.—Faith is taking Christ at his word.—Faith is an approbation of Christ as God the Son, able and resolved to save with delight.—Faith is a receiving of Christ with love, as light, truth, righteousness, and Governor.—Faith is a committing of our souls into his hands, to be saved by him

him in his own wise and gracious method.—Faith is trust in the honesty and veracity of the sincere God incarnate, the true God my Saviour. Unshaken adherence to Christ's righteousness, person, and atonement.

Repentance is a conviction of sin; a turning from it; free confession of its guilt; mourning under a sense of sin; resolving against the practice of it; amending our conduct, and cordially working with zeal for Christ.

Without faith it is impossible to please God, *Heb. xi. 6.*—Dost thou believe on the Son of God, *John ix. 35.*—If thou canst believe, *Mark ix. 23.*—With the heart man believes, *Rom. x. 10.*—I have committed that to him, *2 Tim. i. 12.*—To as many as received him, *John i. 12.*—Look unto me and be saved, *Isa. xlv. 22.*—Come unto me, all ye that labour, *Matt. xi. 28.*—Except ye eat the flesh, and drink the blood, *John vi. 53.*—Repentance and remission of sin, *Luke xxiv. 47.*—They repented not, *Rev. xvi. 9.*

REPENTANCE.

Except ye repent ye shall perish, *Luke xiii. 5.*—Repent ye, *Matt. iv. 17.*—All men every where to repent, *Acts xvii. 30.*

Of the Nature of Faith and Repentance.

They must repent, and must believe,
Who Christ's salvation would receive.

O may thy Spirit faith impart,
And work repentance in my heart!

Blest Jesus, who can be so base
As to suspect thy power or grace?

Or who can e'er so stupid be
To slight thy blessings, Lord, and thee?

With humble, rev'rent hope and love,
I to thy gracious feet would move;

And to thy care my all resign,
Resolv'd to be for ever thine.

Secure, if thou vouchsafe to keep
My feeble soul among thy sheep:

The sins and follies I have done,
Humbld in dust, I would bemoan:

And while past guilt I thus deplore,
I would repeat that guilt no more;

But by a life of zeal and love,
True faith and penitence approve:

So shall thy grace my sins forgive,
Jesus shall smile, and I shall live!

PRINCIPLE XVIII.

Of the Design and Obligation of Baptism.

BAPTISM is an act of worship, or an acknowledgment of the perfections of God, with veneration and love, according to the revealed will of God in his word. This is, in all views, as sublime an act of worship as ever was instituted by God: it includes seven actions towards the Three Persons in the undivided essence or being of a God.

I. Adoration of all the divine persons.

II Invocation of each person.

III. Subjection of soul to each.

IV. Fear and expectation from each.

V. Consecration of heart to each; and personal self-dedication.

VI. Love and delight in each person.

VII. Gratitude and praise to each.

Then cometh Jesus from Galilee to be baptized, *Matt. iii. 13.*—And were all baptized of him in the river Jordan, *Mark i. 5.*—The lawyers rejected the counsel of God, being not baptized, *Luke vii. 30.*—I have a baptism to be baptized with, *Luke xii. 50.*—John was baptizing in Enon, because there

there was much water, *John* iii. 23.---They went down both into the water, *Acts* viii. 38.---Buried with him by baptism, *Rom.* vi. 4.

Of the Design and Obligation of Baptism.

In Baptism wash'd we all must be,
In honour of the sacred Three,
To shew how we are wash'd from sin,
In Jesu's blood, and born again
By grace divine, and thus are made
Members of Christ, our common Head,
The Father form'd the glorious scheme,
And we adopted are by him.
The Son great Prophet, Priest, and King,
Did news of this redemption bring;
He by his death our life procur'd,
And now bestows it as our Lord.
The Holy Spirit witness bore
To this blest Gospel heretofore,
And teaches those he's purify'd,
Faithful and patient to abide.
Into these names was I baptiz'd,
And be the honour justly priz'd *.

Nor

* We will not alter Dr. Doddridge's words, but for the sake of the children of parents of the Baptist denomination

Nor let the sacred bond be broke,
 Nor be my Cov'nant-God forsook;
 Thus wash'd, I'd keep my garments clean,
 And never more return to sin.

One body now all Christians are;
 Oh may they in one Spirit share!
 And cherish that endearing love
 In which the saints are bless'd above.

PRINCIPLE XIX.

Of the Nature and Design of the Lord's Supper.

This is a most sublime act of worship, instituted by God Jehovah Jesus, the First Cause, the Chief Good, the Higheft Lord, and Last End of all worlds, and of the whole new creation—the redeemed and blood-bought world of elect men. It is an acknowledgement of the infinite and eternal perfections, love, sufferings, and satisfaction of our God and Saviour, with veneration, love, and joy, according to his revealed will; and with an ardent zeal for the honour of his noblest work of nation, these two lines may be expressed thus:

When I'm into these names baptiz'd,
 Then be the honour justly priz'd.

L

redemption

redemption by the blood of Jehovah Jesus. This ordinance defies all infidels; and all kinds of infidelity.

The Lord Jesus the same night, 1 Cor. xi. 3.—
Do this in remembrance of me, 1 Cor. xi. 24.—
—Ye do shew forth, 1 Cor. xi. 26.—Let a
man examine, 1 Cor. xi. 28.—Jesus took bread,
Matt. xxvi. 26.—The cup of blessing, 1 Cor.
x. 16.

Of the Nature and Design of the Lord's Supper.

The mem'ry of Christ's death is sweet,
When saints around his table meet,
And break the bread, and pour the wine,
Obedient to his word divine.
While they the bread and cup receive,
If on their Saviour they believe;
They feast as on his flesh and blood,
Cordial divine and heav'nly food!
Thus their baptismal bond renew,
And love to ev'ry Christian shew.
Well may their souls rejoice and thrive;
Oh! may the blessed hour arrive,
When, ripe in knowledge and in grace,
I at that board shall find a place:

And

And now what there his people do,
 I would at humble distance view;
 Would look to Christ with grateful heart,
 And in their pleasures take my part;
 Resolv'd while such a sight I see,
 To live to him who dy'd for me.

PRINCIPLE XX.

OF ANGELS AND DEVILS.

- I. *The Nature and Office of Holy Angels.*
- II. *Of the Fall and State of Devils, and their Devices and Temptations.*

ANGELS are spiritual essences, incorporeal, invisible, and immortal. Holy beings; holy in their nature, genius or aptitude to excel in holiness, having a permanent principle, which determines them to all holy actions, and not to the contrary.

Knowing and wise spirits; having clear understandings, extensive, deep, sure wisdom. Wise to propose the best ends; wise to use the best means; wise to act at the fittest time, and in the most

beautiful manner; wise to secure from all cause of bitter remorse or reflection.

Being of amazing power or strength, both natural and intellectual.

Works and Operations of Angels.

ADORING God the Father, Son, and Spirit; waiting on all true Christians; fighting and conquering devils; guarding and protecting empires, kingdoms, and societies of men.

DEVILS.

The devils are spirits, incorporeal essences, invisible beings, possessed with understanding, will, conscience, memory, and all bad passions of hatred, contempt, ill-will, or malevolence, anger, wrath, malice, fear, dread, despair; they are most wicked beings; crafty, deceitful, raging with wrath and malice against God, and angels, and men. Pride or self-esteem, but no self-approbation: envy even to raging madness.

Their work is all mischief and misery, guilt, and malignity; immense malice, and eternity in sin and wickedness.

Their

Their first sin was pride, self admiration, envy, and infidelity to God. But hell has now cured unbelief, for they believe and tremble.

The angels of God met him, *Gen.* xxxii. 1.—This is God's host, *Gen.* xxxii. 2.—Ten thousand times ten thousand *, and thousands of thousands, *Rev.* v. 11.

DEVILS.

Now the serpent was more subtle, *Gen.* iii. 1. Satan said, From going to and fro in the earth, *Job* 1. 7.—Satan stood up against Israel, *1 Chron.* xxi. 1.—The tempter came to him, *Matt.* iv. 3.

Of the Nature and Office of Angels.

My soul, the heav'nly world survey,
The regions of eternal day;
There Jesus reigns, and round his seat
Millions of glorious angels meet.
Those morning stars, how bright they shine!
How sweetly all their voices join,
To praise their Maker, watchful still
To mark the signals of his will;

* The Angels are mentioned one hundred and seventy times in Scripture: Devils are mentioned one hundred and forty times in Scripture.

While

While with their outstretch'd wings they stand,
 To fly at his divine command.
 All happy as they are, and great,
 Yet scorn they not on men to wait,
 And little children in their arms
 They gently bear, secure from harms.
 Oh ! may I with such humble zeal,
 My heavenly Father's word fulfil !
 That I, when Time has run its race,
 May with blest'd angels find a place,
 Borne on their friendly wings on high,
 To joys like their's, which never die !

Of the Fall and State of Devils.

Well may I tremble, when I read
 That sin did heav'n itself invade :
 Curs'd pride, with subtilty unknown,
 Perverted angels near God's throne ;
 They sin'd against his holy name,
 And hateful devils they became :
 But wrath divine pursu'd them soon,
 And flaming vengeance hurl'd them down.
 Now in the pangs of fierce despair,
 Pris'ners at large they range in air,
 Walk through the earth, unheard, unseen,
 And lay their snares for thoughtless men ;
 Tempt us to sin against our God,
 And draw us to hell's downward road :

But

But God can all their power restrain,
 My Saviour holds them in his chain,
 Till at his bar they all appear,
 And meet their final sentence there.

PRINCIPLE XXI.

OF DEATH.

I. *Of Life.* II. *Of Death.* III. *Of the Immortality of the Soul.*

DEATH is a deprivation of life. Life is a state of active existence. Annihilation is not death; a man may be annihilated and not suffer death, because death is a privation of life, the subject still remaining. Death is the opposite to life.

I. LIFE.

Life is the circulation of the blood in the arteries, and back to the heart by the same canals inverted. Life is the respiration of the lungs. Life is the sensation of the nerves. Life is the full tone and perfect state of the organs of the animal frame. Life is the free motion of all the fluids. Life is the sound state of all the muscular powers. Life is the union of soul and body in one man.

II. DEATH.

II. DEATH.

Death is the entire stoppage of the circulation of the blood, and the total loss of all sensation in the nervous system. The cessation of respiration in the two lobes of the lungs. The entire loss of the free flow of animal spirits. The ruin of the tone of all the organs of life, and the stoppage of the motion of all the fluids. The beginning of putrefaction in all parts of the body. The entire disunion of soul and body, and the total departure of the soul, so that action on soul and body ceases, till the grand day of the resurrection.

III. IMMORTALITY.

Glorious immortality! The immortality of the soul consists in its perpetual state of active existence as existing with rational and eternal consciousness. Thought and life are the essence of a spirit. Immortality is eternal thoughtfulness; an inextinguishable power of thought, attended with pleasure or pain.

THE IMMORTALITY OF THE SOUL.

The proofs and demonstrations of the eternal existence of the soul are as bright as ten thousand suns, and numerous as the stars in the sky. We draw proofs from nature—from the natural and moral

moral attributes of GOD—from the astonishing powers of the human soul, and the grandeur of its passions—from the sublime truths and doctrines of the Gospel—from the positive assertions of scripture—from the threatenings of eternal misery to wicked souls—and the promises of eternal happiness to good and holy souls, all through the Bible.

DEATH.

Fear not them which kill the body, but cannot kill the soul, *Matt.* x. 21.—All men must once die, *Heb.* ix. 27.—What man is he that shall not see death? *Psa.* lxxxix. 48.—A time to die, *Ecc.* iii. 3.—We must needs die, *2 Sam.* iii. 2.—Man formed out of the dust, *Gen.* ii. 7.—Thou shalt surely die, *Gen.* ii. 17.—I am but dust and ashes, *Gen.* xviii. 27.—Let me die the death of the righteous, *Num.* xxiii. 10.—Oh! that they would consider their latter end, *Deut.* xxxii. 29.—I go the way of all the earth, *Jos.* xxiii. 14.

SCRIPTURE EVIDENCES OF IMMORTALITY.

Spirit shall return to God who gave it, *Ecc.* xii. 7.—Kill the body, but cannot kill the soul, *Matt.* xx. 21.—Worm dieth not, *Mark* ix. 44, 46, 48, and the fire is not quenched, 45—48.—

Two men appeared, Moses and Elias, *Luke ix. 30.*
 Beggar died and was carried by angels, *Luke xvi.*
22.—In hell he lift up his eyes, *Luke xvi. 23.*—
 This day shalt thou be with me in Paradise, *Luke*
xxiii. 43.—Stephen said, Lord Jesus receive my
 spirit, *Acts vii. 59.*—Absent from the body, but
 present with the Lord, *2 Cor. v. 8.*—Whether in
 the body or out of the body, I cannot tell, God
 knoweth, *2 Cor. xii. 2.*—A desire to depart, and
 be with Christ, *Phil. i. 23.*—To live is Christ,
 to die is gain, *Phil. i. 22.*—Spirits of just men
 made perfect, *Heb. xii. 23.*—I saw the souls of
 them that were slain for the word of God, *Rev.*
vi. 9.

ON DEATH.

LORD, I confess thy sentence just,
 That sinful man should turn to dust;
 That I ere long should yield my breath,
 The captive of all-conqu'ring death.
 Soon will the awful hour appear,
 When I must quit my dwelling here;
 These active limbs, to worms a prey,
 In the cold grave must waste away;
 Nor shall I share in all that's done
 In this wide world beneath the sun.

To

To distant climes, and seats unknown,
 My naked spirit must be gone ;
 To God its Maker must return ;
 And ever joy, or ever mourn ;
 No room for penitence and pray'r,
 No farther preparation there
 Can e'er be made ; the thought is vain,
 My state unaltered must remain.
 Awake, my soul, without delay,
 That if God summon thee this day,
 Thou chearful at his call may'st rise,
 And spring to life beyond the skies.

SUPPLEMENT TO THIS PRINCIPLE.

ON THE IMMORTALITY OF THE SOUL.

I. PROOFS from NATURE.

THE grandeur of the universe, as apparently resembling the eternity, immutability, and omnipresence of God. Who can contemplate this, and conceive it existing only for a brute ?

The revolutions of the natural world, in the compass of a year, if we could watch every night in the northern and southern hemispheres, we should see every one of the constellations in the whole

vast concave; and who can imagine that these grand prospects were all made for a creature of only a moment's existence.

THE SUCCESSION OF THE FOUR SEASONS.

Spring exhibits a new creation.

Summer shews fresh scenes of goodness.

Autumn displays the fresh bounties of Providence.

Winter exhibits new views of the wisdom, power, and goodness of God.

Has God brought on nearly six thousand years such successions of the seasons, merely for dogs and asses; for blocks and brutes?

The regular and beautiful succession of day and night bears a striking evidence of our immortality.

II. The natural and moral perfections of God all demonstrate the immortality of the soul.—His eternity is a resemblance of our immortality: his omnipresence resembles the vast range of thought, by which the soul can fly in a moment through heaven, earth, and hell. His omnipotence is a striking

striking image of the amazing strength and activity of our immortal spirits. The wisdom and knowledge of God resembles the worlds of science residing in the vast understanding of man. The goodness of God is a lively image of the unbounded benevolence which lives in a good man's heart. His holiness is the bright pattern and source of our holiness. The justice of God is a lively and infinite resemblance and image of the soul of a just man. And his truth and faithfulness is the origin, the pattern and the end of all truth, veracity and faithfulness, in our immortal souls to eternity.

III. PROOFS from MAN.

His discontent with his present condition in life—the gradual growth of reason. The nature of hope—the nature of virtue—the increase of knowledge and virtue in all—the grandeur of the passions—unbounded ambition, or the love of honour, fame and glory—the insatiable appetite for pleasure—the sordid passion for wealth, or the mean appetite stiled avarice, or love of gold, is a proof of our immortality—our present state quite puzzling and unintelligible, on a supposition we die
like

like a dog—the absurdities that follow from the brutal state of a human soul—the supposition of our dying like brutes makes a wise man mad—the war between devils and angels proves our souls to be immortal.

For non-existence no man ever wish'd
But first he wish'd the Deity destroy'd.

NIGHT VII. 892.

Kind is fell Lucifer, Oh! infidel, when compar'd with thee.

LINE 874.

IV. Proofs from the sublime and glorious doctrines of the gospel, *viz.* the Sacred Three, election, redemption, adoption, justification by Christ's imputed righteousness, pardon of sin, regeneration, effectual calling, conversion, sanctification, vital union, and final perseverance in MENTAL HABITS of holiness to eternal glory.

V. A clear account in scripture of souls now in heaven and hell, and the promises made to all good men now on earth, and the threatnings now denounced of eternal misery to all bad men, is a bright demonstration of the immortality of all mankind.

PRINCIPLE.

PRINCIPLE XXII.

Resurrection of the Body, and the Last Day of Judgment.

THE Resurrection is the grand and astonishing act of the omnipotence of God the eternal Son, Jehovah Jesus, by which the bodies of all that are dead in earth and sea shall spring up from the dust, and stand on their feet in a moment, in the twinkling of an eye, never to die any more, but have their eternal existence doomed and determined in the last judgment to the horrors of hell, or joys of heaven, as long as God endures.

LAST JUDGMENT

Is that great action of God the eternal Son, in which he will accurately sift the souls of all men, and attentively examine the internal character of every soul, and declare the qualities of every temper and action, and determine the state of damnation and misery, or salvation and happiness, for every rational and living immortal soul, to all eternity, in heaven or hell.

Man lieth down in death, and riseth not till the heavens be no more, *Jab* xiv. 12.—In my flesh shall

shall I see God, *Job* xix. 26.—When I awake in thy likeness, *Psa.* xvii. 15.—Death is swallowed up in victory, *Isa.* xxv. 8.—Thy dead men shall live; with my dead body shall they arise, *Isa.* xxvi. 19.—Many that slept in the dust shall awake to life, *Dan.* xii. 2.—I will buy them back from the power of the grave; I will buy them out from death. Oh! Death, I will be thy plagues, Oh! Grave, I will be thy destruction, *Hos.* xiii. 14.

LAST JUDGMENT.

Sin lieth at the door, *Gen.* iv. 7.—Judge of all the earth, *Gen.* xviii. 25.—Reserved to the day of wrath, *Job* xxi. 30.—Stand at the latter day, *Job* xix. 25.—Wicked shall not rise in judgment, *Psa.* i. v.—God is judge, *Psa.* l. 6.—Verily there is a God that judgeth the earth, *Psa.* lviii. 11.—A terrible and sublime description of the judgment, *Psa.* l. 11.—He cometh to judge the world in righteousness, *Psa.* xcvi. 13.—Shall not God render to every man according to his works? *Prov.* xxiv. 12.—Know thou that God will bring thee into Judgment? *Ecc.* xi. 9.—For God will bring every work into Judgment, with every secret thing. *Ecc.* xii. 14.—The eyes of God are upon all our ways, to give every man according to his ways,
Jer.

Jer. xxxii. 19.—Thrones of fire, and streams of
 flame, *Dan.* vii. 10.—Judgment books opened,
Dan. vii. 10.

On the Resurrection of the Dead.

What awful ruins death hath made !
 How low the wise and great are laid !
 Alike the faints and finners die,
 Mould'ring alike in dust they lie.
 But there's a day shall change the scene,
 How awful to the sons of men !
 When the archangel's trump shall sound,
 And shake the air, and cleave the ground,
 Jesus, enthron'd in light, appears
 Circl'd with angels bright as stars ;
 " Rise, ye that sleep ! " the Lord shall say,
 And all the earth, and all the sea,
 Yield up the nations of the dead,
 For ages in their bowels hid.
 Bone knows its kindred bone again,
 All cloth'd anew with flesh and skin :
 Each spirit knows its proper mate,
 They rise an army vast and great.
 But Oh ! what diff'rent marks they bear,
 Of transport some, and some of fear ;
 When marshal'd in the Judge's fight,
 These to the left, those to the right,

N

They

That they may that last sentence hear,
Which shall their endless state declare,
My soul in deep attention stay,
And learn th' event of such a day.

PRINCIPLE XXIII.

Hell, or the final Misery of the Wicked.

HELL is no less than the eternal and second death of a soul in its utmost extent and latitude, as opposite to eternal life. It is the most miserable state of a wicked man or woman, in which state they are eternally separated from the comfortable sight of Christ, and all manner of good; and locked up in chains of darkness, under the fresh and afflicting sense of the hatred, anger, and wrath of God, justly kindled, and always flaming against them for their sins, and according to the measure, malignity, and guilt of their sins; so that they are filled with incessant horrors of conscience, and scorched in soul and body with such a dreadful fire, as will for ever torment, but never consume them to annihilation.

Thy

Thy plagues shall be wonderful, *Deut.* xxviii. 59.—Cursed be he that confirmeth not all the words of this law, *Deut.* xxvii. 26.—Fire and brimstone, and an horrible tempest, *Psa.* xi. 6.—They shall be amazed, their faces shall be as flames, *Isa.* xiii. 8.—Hell from beneath is moved, to meet thee at thy coming, *Isa.* xiv. 9.—Flame of devouring fire, *Isa.* xxx. 30.—Devouring fire, everlasting burnings, *Isa.* xxxiii. 14.—Their worm shall not die, and their fire is not quenched, *Isa.* lxvi. 24.—Five times repeated in *Mark* ix. 43---48.

PRINCIPLE XXIV.

Heaven; or the final Happiness of all true Believers or regenerate Christians.

HEAVEN is no less than eternal life with Christ: it is life in its highest degrees of strength and glory. It is the most happy state of a godly good man, and of all good men, wherein they are eternally united to a precious sight of Christ, and all manner of good and beauty; placed in a world of light; under the fresh, lively, and cheerful sense of the love of God shining upon their holiness, rewarding that holiness, according to its

measure and degree: so that they are filled with never-ceasing joys and peace of conscience, and pleased in soul and body with such charming and delightful irradiations of divine love, as will for ever expand, improve, elevate, bless, and beautify their divine genius, or aptitude to excel in purity and resemblance to God, and cause them to grow in divine taste, sublime passions, and noble powers to eternal ages.

Verily there is a reward for the righteous, *Psa.* lviii. 11.—Men have not heard, nor seen, nor thought, what God hath prepared for them that wait for him, *Isa.* lxiv. 4.—In thy presence is fulness of joy, *Psa.* xvi. 11.—In my flesh shall I see God, *Job* xix. 26.—Some shall awake to everlasting life, *Dan.* xii. 2.—They shall shine as the firmament for ever and ever, *Dan.* xii. 3.—Blessed are the pure in heart, for they shall see God, *Matt.* v. 8.—The righteous shall shine forth as the sun in the kingdom of their Father, *Matt.* xiii. 43.—Come, ye blessed of my Father, *Matt.* xxv. 34.

Of Judgment and Eternity, Heaven and Hell.

When Christ to judge the world descends,
 Thus shall he say to all his friends ;
 " Come, blessed souls, that kingdom share,
 " My Father did for you prepare
 " Ere earth was founded; come and reign;
 " Where endless life and joy remain."
 Then to the wicked---" Cursed crew,
 " Depart, Heav'n is no place for you :
 " To those eternal burnings go,
 " Whose pangs the rebel angels know."
 He speaks, and strait his shining bands,
 With fiery thunders in their hands,
 Drive them away: hell's lake receives
 The wretches on its flaming waves:
 Justice divine the gates shall bar,
 And for a seal affix despair.
 When Jesus, rising from his throne,
 Leads his triumphant army on,
 To enter their divine abode,
 In the fair city of their God.
 There everlasting pleasures grow,
 Full rivers of salvation flow;
 And all their happiness appears
 Increasing with eternal years.

The CONCLUSION, in a PRACTICAL
REFLECTION on the WHOLE.

And now, my heart, with rev'rent awe,
From hence thine own instruction draw.
I at this judgment must appear;
I must this solemn sentence hear,
(As I'm with saints or sinners plac'd)
"Depart, accurs'd," or "Come, ye blest,"
For me the fruits of glory grow,
Or hell awaits my fall below.
Eternal God! what shall I do?
My nature trembles at the view:
My deathless soul herself surveys
With joy, and terror, and amaze.
O be thy shield around me spread,
To guard the soul which thou hast made;
Save me from snares of earth and hell,
And from myself preserve me well,
Lest all the heav'nly truths I know
Should aggravate my guilt and woe.
Thy pow'r in weakness is display'd,
If babes by thee be conqu'rors made;
Then Satan's malice, Lord, confound,
And heav'n with praises shall resound!

From

From the APPENDIX to the former EDITION of this WORK we shall only insert here two popular Arguments, to prove the divine authority of the Scriptures, suited to the capacities of children :

I. THE GOOD OLD ARGUMENT; *or a clear and concise DEMONSTRATION of the DIVINE INSPIRATION of the HOLY SCRIPTURES.*

AS I was born in a Christian land, and born of Christian parents; and as I am a rational and immortal creature, it highly becomes me to give some account why I believe the Bible to be the word of God.

I have four grand and powerful arguments, which strongly induce me to believe that the Bible cannot be the invention of good men or angels, bad men or devils, but must be from God, viz. miracles, prophecies, the goodness of the doctrine, and the moral character of the penmen. All miracles flow from divine power; all the prophecies from divine understanding: the goodness of the doctrine from divine goodness; and the moral character of the penmen from divine holiness.

Thus

Thus I see Christianity is built upon four grand pillars, viz. the Power, Understanding, Goodness, and Holiness of God: Divine Power is the source of all the miracles; Divine Understanding of all the prophecies; Divine Goodness of the goodness of the doctrine, and Divine Holiness of the moral character of the penmen.

I beg leave to propose a short, clear, and keen argument, to prove the divine inspiration and authority of the Holy Scriptures,

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, Thus saith the Lord, when it was their own invention.

2. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell for all eternity.

3. There-

3. Therefore I draw this conclusion, that the Bible must be given by Divine Inspiration.

II. *The EVIDENCE of CHRISTIANITY,
drawn from the Character and Conduct of JUDAS
ISCARIOT.*

EVEN the character and conduct of Judas Iscariot furnish us with a strong argument for the truth of the Gospel. How came it to pass that he first betrayed his Master, and then was so stung with remorse as to put an end to his own life by hanging himself? How came he thus to own himself guilty of the vilest sin, when in fact he knew that he had done an act of justice to the world, by freeing it from an impostor? For if Jesus was not really what he professed to be, he deserved all, and much more than what Judas was the means of bringing upon him. Now if there had been any base plot, any bad design, or any kind of imposture in the case, Judas, who had so long lived with Christ, and had even been intrusted with the bag (which shews he was not treated with any reserve,) who was acquainted with the most private life of Christ, must certainly have known it; and if he had known of any blemish, he ought to have told it, and would have told it;

O

duty

duty to God, to his own character, and to the world, obliged him to it; but his silence in this respect gives the loudest witness to Christ's innocence; his death and damnation prove Christ's divine authority,



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THE EXCELLENCE AND IMPORTANCE OF THE RIGHT EDUCATION OF YOUTH.

THE children of the present age, says the excellent Dr. Watts *, are the hope of the age to come. We who are now acting our several parts in the busy scenes of life, are hastening off the stage of life apace: Months and days are sweeping us away from the business and the surface of this earth, and continually laying some of us to sleep under ground.

The circle of thirty years will plant another generation in our room: another set of mortals will be the chief actors in all the greater and lesser affairs of this life, and will fill the world with blessings or with mischiefs, when our heads lay low in the dust.

* Read his most beautiful Treatise on Education, 8vo.

Shall we not then consider with ourselves, what can we do now to prevent those mischiefs, and to entail blessings on our children and successors? What shall we do to secure wisdom, goodness, and religion among the next generation of men? Have we any concern for the glory of God in the rising age? Any solicitude for the propagation of virtue and happiness to those who shall stand up in our stead?---Let us then hearken to the voice of God and Solomon, and we shall learn how this may be done: The all-wise God, by the wisest of men, doth give us this advice,---“Train up a child in the way that he should go, and when he is old he will not depart from it.”---The sense of it may be expressed more at large in this proposition, *viz.*

Let children have a good education given them in the younger parts of life, and this is the most likely way to establish them in virtue and piety in their elder years.

I shall detain you no longer, says the great *Milton* *, in the demonstration of what we should

* Here Milton begins to open his glorious Plan of Education, which I earnestly recommend to the Attention of my Reader.—See the End of Milton's Volume, intituled *Paradise Regained*, 12mo.

not

not do, but strait conduct you to a hill-side, where I will point you out the right path of a *virtuous and noble education*; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus was not more charming. I doubt not, but ye shall have more ado to drive our dullest and laziest youth, our stocks and stubs, from the infinite desire of such happy nurture, than we have now to hale and drag our choicest and hopefullest wits to that assinine feast of Sow-Thistles and Brambles, which is commonly set before them, as all the food and entertainment of their tenderest and most docible age. I call therefore, A COMPLETE AND GENEROUS EDUCATION, THAT WHICH FITS A MAN TO PERFORM JUSTLY, SKILFULLY, AND MAGNANIMOUSLY, ALL THE OFFICES BOTH PRIVATE AND PUBLIC OF PEACE AND WAR.---And how all this may be done between twelve years of age and one and twenty, less time than is now bestowed in pure trifling at grammar and sophistry, is to be thus ordered.

The great ENDS OF EDUCATION * are to cul-

* Read the Rev. Mr. John Mason's Sermons, intituled Christian Morals, Vol. II. Sermon XVI.

tivate

tivate in youth a right *disposition*, to give them a decent *behaviour*, and to furnish their minds with just and useful *notions*; or in other words to form their *Tempers, Manners*, and * *Judgment* aright; without which they would grow up in their native perverseness, awkwardness, and ignorance; but would have the vanity to be thought wise, though they lived as they were born, rough and undisciplined, *like the wild ass's colt*, and when they come out into the world, would be unfurnished with the principles of right conduct, and lie open to the impression and seduction of the worst examples.

The same are the three great objects of the Christian institution: To regulate our dispositions, our deportments, and our sentiments. For these purposes are we brought into the school of CHRIST; and what he requires us to learn of him are, his *temper*, his *conduct*, and his *doctrine*.

* Right Ideas of Religion, Morals, Trade, and Human Life.—Right Dispositions towards God, called Religion, or Piety;—towards CHRIST, called Christianity; towards our Neighbour, called Justice and Charity;—towards our Nation, stiled Public Spirit, or the Love of our Country.—Right Conduct in Youth, is called prudent Deportment, or beautiful behaviour.

The University of Paris, says the amiable and incomparable Mr. Rollin *, founded by the kings of France, for the instruction of youth, has three principal objects in view in the discharge of so important an employment, which are Science, Morals, and religion. The *first* care is to cultivate and adorn the minds of young persons with all the aids of learning, of which their years are capable. From thence they proceed to rectify and form the heart by the principles of honour and probity, in order to their becoming good citizens. And, to compleat the work, of which thus far is only the design, and to give it the last degree of perfection, their next endeavour is to make them good Christians.

With these views the University was founded, conformable to which are the rules of duty, prescribed in the several statutes made in its favour. That of Henry the Fourth, of glorious memory, begins in these words: "The happiness of king-

* Read those excellent Volumes of Mr. Rollin's, intitled the Method of Teaching and Study, or, An Introduction to Languages, Poetry, Eloquence and History, with Reflections on Taste, 4 Vols. 12mo.—6th Edit. 1761. This Work is my constant Guide and Master in the Education of Youth.

doms and people, and especially of a Christian state, depends upon the good education of youth; whereby the minds of the rude and unskilful are civilized and fashioned, and such as would otherwise be useless, and of no value, qualified to discharge the several offices of the state with ability and success. By that they are taught their inviolable duties to God, their parents and their country, with the respect and obedience which they owe to kings and magistrates."

We shall examine each of these three objects in particular, and endeavour to shew how necessary it is to have them constantly before our eyes in the education of youth.

A LIBERAL AND VIRTUOUS EDUCATION consists in furnishing the mind of a youth with all such branches of divine and human knowledge, as shall, under the special blessing of Christ, enable him, in a state of manhood, with rectitude and beauty, with prudence and wisdom, with greatness of soul, elevation of thought, and sublimity of spirit, to perform all the actions and duties of the personal and social life, to the glory of the everlasting Godhead, to his own honour and substantial felicity, and for the advancement of

of the peace and happiness of mankind, in a state of civil or religious society.

The ultimate end and use of a sound education, and universal learning, is, under the energy of GOD'S SPIRIT, to repair the ruins of our first parents, and raise us in some degree out of the rubbish of the horrid and dismal fall; by regaining clear perceptions, and right ideas of GOD; and from this knowledge to love him, imitate him, and be as conformable to the divine JESUS as possible; which we attain in the happiest and most effectual manner, when our souls are endued with the heavenly grace of vital faith and solid virtue. These constitute the highest rectitude and happiness, raise us to the noblest elevation, extent and perfection of our faculties, and assist us to pursue and obtain the true and utmost end of our eternal existence. The grand design of a good education is to be like Jesus Christ, in his heavenly mind and life, and enjoy his ever blessed perfections through an endless duration.

Of what vast and unutterable importance is the rising generation? The children and youth of England will be the blessings or the curses of the

kingdom, when we are dead, and putrefying in our graves! How frightful and alarming is the corruption of the whole human race? What an indisputable and dreadful necessity of a sound and liberal education, in order to revive the despairing and dying genius of Great-Britain? What need is there of an awakening, pathetic, fervent address to all parents to convince them, persuade them, and urge them on to take the wisest, the best, and most effectual care of their dear immortal offspring, who are all born for eternity; an eternity of sorrow with devils, or of joy with God.

The essence and spirit of a good education, or the grand essential articles in which children and youth should be instructed all through the kingdom, are

I. CHRISTIANITY * in all the parts of it, or the substance and spirit of the CHRISTIAN RELIGION; what they are to believe, and what they are to practise. This is most necessary to be taught in the first place, before and above every

* Dr. Doddridge's excellent Sermons on Religious Education, 12mo.

thing

thing else; of which these are the principal articles:

Right ideas of God; his perfections and providence; the sinfulness and misery of their nature; and the curse under which they were born.—The son of God the only Saviour by his blood and IMPUTED RIGHTEOUSNESS.—The necessity of regeneration by God's HOLY SPIRIT.—Their duty to God and man in its just extent.—The nature and excellence of daily prayer, and devotional exercises in hymns to God.—The ordinances of the gospel.—The immortality of the soul.—The state of the good and bad in heaven and hell:—And the terror and glory of the resurrection, at the eternal judgment.

II. CHILDREN AND YOUTH should be well taught the true USE, EXERCISE AND IMPROVEMENT, of all their natural powers of mind and body.—Exercise their understanding on the various works of God around them.—Cultivate and improve their memory in treasuring up select words, and the noblest facts recorded in sacred and all other ancient history.—Exercise and improve their judgment.—Pass no judgment on men or things rashly

rashly or suddenly.—Judge not from outward appearance and show, but search to the bottom— Judge not by custom, or the common opinion of the multitude. Judge not by the practices of the rich, the great or the gay.—Cultivate their reason, teach them the true use and ultimate end of their reasoning powers. Ask them the reason of every thing they do.—Tell them the reason of your conduct and behaviour to them.—Conscience is another natural power, wherein the principles and rules of duty to God and man are to be exactly lodged.—This moral sense is to be strengthened and quickened to the utmost.—Regulate and manage the powers of the body in the wisest manner—their eyes, tongue, hands, feet.

III. SELF-GOVERNMENT.—Children should be thoroughly instructed in the art of self-government, and self-possession.—Their thoughts and fancies should be brought under early government. Fix their thoughts and attention on proper subjects. Govern their inclinations and wishes.—Teach them to determine their wills and choice of things, not by humour, and wild fancy, but by the dictates of reason, and God's Holy Word; never let them gain any thing, by "I WILL BECAUSE I WILL."

I WILL.—Appetite should be put under strict government; and children should be taught betimes to abhor all gorging and gluttony.—Passions, or strong wild affections, appear very early in children and youth, to want regulation and government.—They love or hate too rashly.—They grieve or rejoice too violently for mere trifles.—Their hopes, or their fears, their desires or aversions, are presently raised to too high a pitch or tenor—Their anger is outrageous, and needs the most exact regimen.

IV. The COMMON ARTS of READING and SPELLING, WRITING and ARITHMETIC clearly and accurately taught.

The **ART OF READING**, assists us to converse with the Scriptures of God; and multitudes of books, for two thousand years past.

The **ART OF WRITING**, enables us to manage the various affairs of business and literature.

The **ART OF ARITHMETIC**, gives us clear ideas, and teaches to calculate with ease and expedition on a thousand occasions.

V. The knowledge of some proper BUSINESS, TRADE, or EMPLOYMENT for life :—some laudable artifice or manufacture.

Consider the circumstances of the parent : The capacity and talents of the child ; his temper, taste, and inclination, should be well consulted :—Then seek out for a virtuous, skilful, diligent, humane master.

VI. Rules of PRUDENCE, and good CONDUCT.—All children should have some sound Instruction in the conduct of human life :—some necessary and suitable rules of prudence, by which they may justly regulate, and beautifully manage their own affairs, and their behaviour towards their fellow-creatures.—If children and youth have all other sorts of knowledge, and this is wanting, they are but learned fools, and plunge themselves into many shameful follies and terrible miseries.

Prudence consists in selecting *good**, and rejecting evil, or in preferring the most excellent, and durable good ; and avoiding the most terrible

* Fordyce's Elements of Moral Philosophy, 12mo.

evils,

evils, when there is a competition among either ; and in using the *best means* to attain the supreme and eternal Good we want ; and avoid the *ills* we fear. This in our *inward*, corresponds to Sagacity, or a quickness of sense in our *outward* frame.

The foundations of human prudence lie in three heads :—a deep knowledge of ourselves ;—an accurate knowledge of mankind ; and a large and exact knowledge of the things of the world, and the various affairs of human life.

VII. USEFUL ORNAMENTS AND ACCOMPLISHMENTS OF LIFE.—An accurate and extensive knowledge of the LATIN and GREEK HISTORIANS ; and an exact acquaintance with the Greek Testament, and Hebrew Bible ; a select number of the finest French Authors ; but chiefly a complete and masterly skill in the ENGLISH LANGUAGE, in order to speak and write it with the utmost propriety, energy, and beauty.

LOGIC, or the consideration of clear ideas ; the exact method of comparing them ; drawing just inferences ; and ranging them in a happy order.

Q

GEOMETRY,

GEOMETRY, or the science of extension.—
Mensuration of land, heights, distances.

GEOGRAPHY *; or the knowledge of the
earth and waters.

ASTRONOMY, or the doctrine of heavens.

NATURAL PHILOSOPHY in its essential principles, and grand foundations:—The frame, and structure of the world;—the essential, and special properties of matter;—the Laws of Nature;—and final causes.

These things will enlarge and refine the understanding; give us fairer views of the grand and various works of the omnipotent God;—improve our judgment and our devotion at once;—and bring the faculty of reasoning into a juster exercise, even upon all manner of subjects.

HISTORY †, natural, civil, and sacred, is another accomplishment and ornament of youth.—

Nothing

* See the introduction to Dr. Lowth's English Grammar, 24mo. where you have a library for little boys and girls.

† No study so fit for youth as history; and no books, within the compass of my knowledge, (the sacred history excepted)

Nothing fixes a volatile, vagrant mind more than solid striking facts.

A clear and extensive view of the *structure* and *excellence* of the *British constitution* and *laws*, will inspire us with a cordial veneration, and an ardent love to our precious liberties, our king and country.

The ART OF WRITING GOOD LETTERS, and maintaining a well conducted and improving correspondence.

DRAWING, or the art of design, is a fine ornament; which should be encouraged in every youth that has a taste for it.

POETRY, or the consideration of verse.—Not a skill of composing,—so much as a just taste, and a grand imagination; so as to be able to relish a fine composition.

(excepted) equal to the ancient history, written by that most excellent man who is the glory, and ought to be the guide of all tutors of youth, Mons. ROLLIN. His work is printed in 12 small pocket volumes, price One Guinea.—This is one of the finest presents that a parent can make to his son or daughter, as soon as they are capable of reading with understanding; which, I presume, will commonly be about ten or twelve years of age.

A soft and elegant manner of address, or true christian politeness :—This is one of the most amiable, striking and alluring ornaments of youth.

The above scheme of education, executed by the Christian tutor, *Quintilianus Christianus* * ; and exemplified in the tuition, and happy improvement of Theron's eldest son, *Eugenio*.

HIS CHARACTER.

EUGENIO was a most amiable, young gentleman ; he had an assemblage of such fine qualifications, as seem necessary to make a character complete.

* A complete tutor of youth, has the divine art to inflame his pupils with the study of good learning ; the admiration and love of sound evangelical virtue ; and devotion to the DIVINE JESUS ; he knows how to touch the finest springs of action ; and move their very bowels and strongest passions, with the exalted hopes of living to be brave men ; lovers of their country ; that their worthy actions will be immortal as their being ; dear to GOD, and famous to all ages.

This method, with the blessing of the spirit of God, will infuse into their young and tender breasts an inextinguishable ardour to excel in every thing lovely and excellent ; and would not fail to make numbers of our British Youth incomparable men ; whose virtues, names, and services, would be lasting as the British Empire ; and durable as the Universe.

This

This true fine gentleman, was a man completely qualified, as well for the service and good, as for the ornament and delight of society.

If you consider the *frame of mind* peculiar to this young gentleman;—it was graced with all the dignity, elevation and sublimity of spirit, that human nature is capable of. To this was joined a clear understanding; a reason free from prejudice; a steady judgment; and an extensive knowledge.

When you think of the *heart of Eugenio*, you perceive it firm and intrepid;—void of all inordinate passions;—and full of tenderness, compassion, and benevolence.

If you view this fine young gentleman, with regard to his *manners*;—you see him modest without bashfulness;—frank and affable without impertinence;—obliging and complaisant, without servility and groveling;—cheerful and in good humour, without noise.

These amiable and striking qualities were not easily obtained; neither are there many men equally blessed as *Eugenio*, with a happy genius, and strong taste to excel this way.

A finished

A finished and compleat gentleman is, perhaps, the most uncommon of all great characters in life.

Besides the natural endowments with which the distinguished *Eugenio* was born;—he ran through a long series of the most refined education.

Before he made his public appearance, and shone with honour in the world,---his tutor *Quintilianus* exactly and soundly principled him in the substance and spirit of the Christian religion; --- instructed him well in all the moral virtues, and Christian graces; --- and led him in the most accurate and orderly manner, through the whole course of the polite arts and sciences.

Eugenio was not an entire stranger to courts and to camps: --- He travelled under the eye of *Quintilianus*'s brother, a man of fine sense, and large experience, and steady conduct; who had several times before attended young gentlemen, and knew every thing worthy of notice. With him *Eugenio* made the tour, first of England, and then of Europe, in the twenty-first year of his age, and after *Quintilianus* had finished his education at home; --- then, and not till then, *Eugenio* travelled to open his

his mind; --- to enlarge his views of the *works of God*; --- and of mankind; --- to learn the *government, interests, and constitution* of foreign states; --- as well as to *fashion and polish* himself, and to get rid of *national prejudices*; of which every country has its share.

To all these more essential improvements, he did not forget to add the fashionable and amiable ornaments of life; --- such as are the languages, and bodily exercises most in vogue, nor did he think even *dress* itself beneath his notice.

It is no very uncommon thing in the world to meet with men of probity and justice: there are likewise a great many persons of honour to be found; --- men of courage, --- men of sense, --- and men of letters are frequent; --- but such a true fine gentleman as *Eugenio* is what one seldom sees. He is properly a compound of all the various good qualities and graces that embellish and adorn mankind.

As the great poet animates all the different parts of learning by the force of his genius; --- and irradiates all the compass of his knowledge by the lustre, brightness, and force of his imagination; so

all the great and *solid perfections* of life, and a combination of all the sublime graces of the Christian, appear in this finished young gentleman. --- Every thing *Eugenio* says or does is accompanied with a manner, or rather a charm, that draws the admiration and good will of every beholder *.

To sum up EUGENIO's Character.

He has an evenness of soul that excludes, at the same time, insensibility, and too much earnestness: --- he has a clear perception, and quick discernment of the different characters, tempers, miseries and perfections of man; and, by a sweet condescension, adapts himself to each man's case; never to flatter, but ever to calm the passions. --- He practises a kind of forgetting himself, in order to be agreeable to others; yet in so delicate a manner, as scarce to let you perceive he is so employed. --- He knows how to contradict with respect; and to please without sneaking or adulation; --- and his *temper* and *conversation* is equally remote from an insipid complaisance, and a low familiarity †.

* Guardian, No. 34.

† Every person acquainted with literature, will readily perceive that my plan is taken from Dr. Watt's excellent treatise of education—I acknowledge it with zeal and pleasure, it is my honour and happiness to be a pupil to the most worthy

worthy tutors in the world; I mean MILTON, LOCKE, ROLLIN, and WATTS. No men better understood the methods of conducting the human mind; and it is the solid glory of the tutors of the rising generation, to study these authors with incessant attention, and then pursue their measures with indefatigable zeal and perseverance.

THE RECREATIONS OF THE SCHOOL.

THE MECHANIC POWERS: The Use of the Microscope, to discover the Wonders of the Minute Creation.

THE MECHANIC POWERS are certainly the most useful recreation that ever was invented by the mind of man; they teach clear ideas, strict attention, and just reasoning. It is surprising that masters of schools have been so defective in public spirit as to neglect this most useful and pleasing part of learning, which is applicable to a thousand valuable purposes in human life—Read the ingenious Mr. FERGUSON'S SELECT LECTURES ON MECHANICS. 8vo.

ARTICLES OF AGREEMENT between the PARENTS and the SCHOOL-MASTER.

THE MASTER shall faithfully fill up the character of a FATHER towards all the children under his care, by paying the strictest attention to their MORALS, DIET, LEARNING, and MANNERS, and acting with the same integrity, as though the parents were the constant eye witnesses of his conduct.

THE PARENTS, on their part, will repose a generous confidence in the master, and treat him as a person who is serving them in the dearest and most important interests of the children, with respect to their present felicity, and their future and eternal existence.

SUPPLEMENT.*

I Am convinced, by long experience in the province of instructing youth, that much more may be done, than has been done, towards furnishing and adorning the human mind, in the early part of life. It is a grievous thing to consider how we are suffered to waste seven or ten years, in learning little more than mere words, whilst the improvement of the understanding and the reason, is almost entirely neglected in most schools, through this kingdom.

The minds of youth are happily vacant of the cares and business of life; they are very receptive of ideas of all kinds, provided you propose them in a simple and familiar manner, and avoid every thing that is abstracted and remote from sense.

Logic, and metaphysics, though extremely useful to persons of riper understanding, are, by no

* The following pages were formerly published in a separate work from the PLAN of EDUCATION, but the propriety of introducing them as a supplement to the present edition, we trust will appear obvious.

means proper for young minds; almost every other branch of science, in the whole circle of learning, may be proposed, and communicated to ingenious youth, from ten to sixteen years of age.

The natural history of the air, the waters, minerals, plants, and animals, which is what we call sensible knowledge, may be infused with ease and pleasure into the infant mind, and certainly we have some of the best books for the purpose that can be well imagined. I mean Mr. Pluche's beautiful work intitled *Spettacle de la Nature*, in 7 Vols. 12mo. Dr. Brookes's *System of Natural History*, in 6 Vols. 12mo. with the beautiful sketches of every part of the creation in Mr. Hervey's works; as we never had a more passionate admirer of the beauties of nature, so no man perhaps in our nation had a richer imagination, or a better talent of strong and delicate expression than himself.

Arithmetic and Geometry are exceedingly useful and important sciences for youth, and they may be taught in a more pleasing and insinuating manner than they usually are. Every thing should be mixed with pleasure, and familiarity, that belongs to youth.

Arithmetic can never be enough taught, it deserves more attention than is given to it; we have two authors, who have made the science more easy and pleasant than ever—the one is the Rev. Dr. Stephen Addington, of Market-Harborough, in Leicestershire; the other is Mr. Daniel Fenning, of London; their books, in my opinion, are the best adapted for the instruction of youth.—I beg leave to insert here a general canon for the rule of proportion, which I constantly use in my own school, and I would recommend it to masters of the younger class to insist upon it, that their scholars work every question in single proportion, in four different statings; this will strengthen the mind, and is the first and best method of teaching them the use of their reasoning powers that I am acquainted with.

GENERAL CANON OR RULE FOR SINGLE PROPORTION TRANSPOSED FOUR WAYS.

If four numbers or quantities are proportional, their order may be so transposed that each of those numbers or quantities may be last in proportion. And so of any four proportional numbers

or

or quantities of liquids or solids, if three be given the other that is wanting may be found thus:

AS FIRST SECOND THIRD FOURTH
1 : 4 :: 8 : 32

AS SECOND FIRST FOURTH THIRD
4 : 1 :: 32 : 8

AS THIRD FOURTH FIRST SECOND
8 : 32 :: 1 : 4

AS FOURTH THIRD SECOND FIRST
32 : 8 :: 4 : 1

Geometry, or the doctrine of extended or continuous quantity, including the consideration of lines, superficies and solids.—Next to divinity and history, this is certainly the very best science in which youth can be instructed.

It has a prodigious tendency to fix the attention, to strengthen and enlarge the mind, to improve the memory, to teach clear ideas, and an habit of just reasoning. It is surely the best logic that ever was invented for the use of mankind.

The first six books of Euclid's Elements may be taught to school boys in a way of play, by working

ing all the problems, and most of the theorems, in the sand. Let a young master of a school provide himself with a large pair of compasses, and a long ruler. Let him first take Le Clerc's Practical Geometry, printed for Messrs. John and Carington Bowles, work one or two propositions in the court-yard, or playing place of his school every day, and in about six weeks, or two months, his scholars will be able to enter upon Euclid's Elements in the same manner. In a year's time, he may have twenty or thirty boys able to give a good account of the first principles of geometry, and plain trigonometry, without loss of time, or interrupting the business of school hours.

I should reckon it a great honour to my school, to have it justly said, " that the boys are taught Geometry, as a recreation, and, that Euclid's Elements were as familiar as the Latin accidence, or the numeration table. I am very sure, that all the parts of philosophy may be taught in the most easy and familiar manner, if school-masters had but public spirit, good humour, and condescension. In a word, if they had but a fatherly heart, and as much concern for the pleasure
sure

ture and improvement of their scholars, as they have for their own private gratification, and the inferior amusements of life.—For instance—a fire-shovel, tongs, and poker, will shew the foundation of the mechanic powers; especially the nature of levers.—A spinning wheel, will clearly shew the power of the wheel and axle.—A brick bat on a table will shew the advantage of broad above narrow wheels—marbles, will teach a school-boy the nature of percussion, and the laws of motion. By the whipping and spinning of tops, we may shew the diurnal and annual motion of the earth.—The twirling of a chamber maid's mop will shew the nature of the centrifugal force of the planets. The fall of a farthing ball teaches the doctrine of gravitation, and the laws of falling bodies.—A pennyworth of quicksilver, divided on a table, and some bits of cork in a basin of water, will shew you the attraction of cohesion.—A sponge will teach the rise of water in capillary tubes.—A syringe, or a squib, or sucking with a reed, or a wheaten straw, will shew the nature of pump-work.—A school-boy's jews harp, will serve to teach us those tremulous motions, which are the cause of sounds; and a glass prism, and soap bubbles*,

bles *, a looking glafs, and an oxe's eye, from the butcher's, will be a happy foundation for optics. A few hoops, from the cooper's shop, placed with skill, will shew the grand circles of the sphere, viz. the horizon, the meridian, and equinoctial line, the ecliptic or sun's path, the two tropics, and the polar circles.

A small pillar, of the same size which is used for a barber's block, with a few rings of leather, or of horn, with some wires and wooden balls, will make a tolerable good orrery, to shew the situation, the distances, the motions, and magnitudes of the heavenly bodies, in the Newtonian system of astronomy.—Thus, I have given a few brief hints, how younger masters may pursue the most popular methods, with little expence, for the instruction, pleasure, and vast profit of their pupils, which would issue in their own honour and temporal advantage, and be an unspeakable satisfaction to the parents who entrust them with their dearest earthly treasure.

* Note, Let the man that laughs at this, be told that Sir Isaac Newton made a fine improvement in optics by seeing some boys blow up soap bubbles in the air.

I will (now I am on the head of teaching the sciences, by way of recreation) advance this assertion, that all the branches of knowledge may be taught by cards.

The method of teaching the sciences, by the use of cards, is such as, perhaps in no other way can be so easy, so popular, so pleasant, and successful.

By cards I do not mean the common playing ones for gaming, which were first invented for the use of a lunatic French king, and continued in vogue to this day by millions of mankind, infected with a worse species of lunacy; nothing but the height of raging madness could ever spread such a foolish diversion so wide, or continue it so long, to the destruction of the peace of the mind, the pleasures of friendship, the health of the body, and the horrible ruin of thousands of fine estates and families. But to such a height of insanity are multitudes arrived, as to render all means for their cure ineffectual; I therefore dismiss them in despair, with this one reflection---that, were I capable of wishing the greatest misery, to the worst enemy upon earth, and that he might be one

of the most useless and contemptible animals in the world, I would wish him to be a constant and infatuated card-player.

But whilst common sense, and the love of one's country can despise and abhor so foolish and insipid a diversion, this same common sense, and public spirit can invent a thousand ways by which cards, that is to say, the same kind of blank papers, which are used for cards, may with very different kind of furniture and application, be promotive of the glorious purposes of science and virtue, some of these pleasant uses we will now explain.

I. GEOGRAPHICAL CARDS*.

TAKE a pack of blank or message cards, write on them the principal cities of Europe, Asia, Africa, and America, one city on each card, with the latitude, longitude, number of inhabitants, and their religion. When you have completed the furniture of these cards, the manner of playing with them is as follows: In a rainy day, or a

* Since the first Edition of this Work was printed, most of the cards here mentioned have been published by Mr. Carington Bowles, of St. Paul's Church-Yard.

winter evening, when the weather does not permit them to play in the open air, let two, three, or four boys, agree to play at a game of Geography; deal out the cards, and let the first boy begin, draw a card, inspect it, name only the city, and turn its face downward on the table. The second boy must answer, thus for example: Suppose it was London. London (replies the second) is the capital city of the kingdom of England; its north latitude is 51 degrees and 32 minutes; its longitude is nothing, because the first degree of longitude, or the first meridian, begins at London. The number of inhabitants in the city and suburbs, are reckoned near a million, or ten hundred thousand; and the people profess the protestant religion.

If the second boy gives a true account of what is upon the first card, he has a right to play one of his, and the third boy must answer; but if the second boy misses, and the third boy answers truly, then he sits above him, or takes his place, plays his cards, and the second boy is obliged to answer; if he mistakes again, and the fourth boy names right, he takes his place, and the second boy is put lower with disgrace. And thus let the boys go on, till their cards are all played out; and let him that has

made the fewest blunders, be called the captain for that day.

II. CARDS OF ANTIEN HISTORY, WITH THE CHRONOLOGY ANNEXED.

The furniture of a pack of blank cards with ancient history must be thus ordered. On the first card write thus:

FIRST EPOCH.

ADAM, OR THE CREATION.

FIRST AGE OF THE WORLD.

ANNO MUNDI, ANTE CHRISTUM.

YEAR OF THE WORLD, BEFORE CHRIST,

4004.

On the second card write, *Second epoch*, Noah, or the deluge, with the year of the world, and the years before Christ.—*Third epoch*, the call of Abraham.—*Fourth epoch*, Moses, or the written law.—*Fifth epoch*, the destruction of Troy.—*Sixth epoch*, Solomon, or the temple finished.—*Seventh epoch*, Romulus, or Rome founded.—*Eighth epoch*, Cyrus, or the Jews restored.—*Ninth epoch*, Scipio, or the conquest of Carthage.—*Tenth epoch*, the birth of Jesus Christ; which is the seventh age of the world.

ANNO

ANNO MUNDI ANNO ROMÆ ANNO CHRISTI

4004

754

.V.

Let every young person, according to his ability, after he has placed the above furniture on one side of his cards, write some peculiar select facts which happened in each period, on the other side. By this means he will have many of the most beautiful and delicate parts of antient history at an easy rate within his power; and school-boys may play at cards of this sort with as much pleasure and profit, as, with the geographical ones first mentioned.

III. CARDS OF MODERN HISTORY, WITH THE CHRONOLOGY ANNEXED.

The best way of treating modern history, is to divide it into centuries, beginning with the birth of Jesus Christ, and to denominate every century according to the principal facts transacted in that century. And I can think of nothing better than the epithets of that learned historian, Dr. William Cave, viz.

He styles

Century I.

Sæculum Apostolicum

Century II.

Sæculum Gnosticum

Century III.

Sæculum Novatianum

Century

Century IV.	Sæculum Arianum
Century V.	Sæculum Nestorianum
Century VI.	Sæculum Eutychicum
Century VII.	Sæculum Monotheliticum
Century VIII.	Sæculum Eiconoclasticum
Century IX.	Sæculum Photianum
Century X.	Sæculum Obscurum
Century XI.	Sæculum Hildebrandinum
Century XII.	Sæculum Waldense
Century XIII.	Sæculum Scholasticum
Century XIV.	Sæculum Wicklevianum.
Century XV.	Sæculum Synodale.
Century XVI.	Sæculum Reformatum.
Century XVII.	Sæculum Doctissimum.
I add to Dr. Cave.	
Century XVIII.	Sæculum Luxuriosum

IV. GEOMETRICAL CARDS.

The first and easy principles of geometry may be placed on cards in the following simple manner and a figure should attend each definition to make it more easily understood. On the first card fix a point.—On the second, a secant point.—On the third, a central point.—a right line—a circular line—curve line—a mixed line—a plumb line—a perpendicular line—horizontal line—oblique

lique line—parallel lines—a base line—finite lines—
 infinite—apparent line—occult line—diagonal line
 —diameter line—spiral line—chord line—an arc—
 a tangent line—a secant line—a right lined angle—
 a curve lined angle—a mixed angle—a right
 angle—an acute angle—an obtuse angle—and from
 thence proceed to all sorts of surfaces. This will
 lay a sure foundation for plain geometry, and pre-
 pare the ingenious boy for reading Euclid's Ele-
 ments with pleasure and success.

V. OPTICAL CARDS.

Optics, or the consideration of the nature of
 light, and the human eye, is one of the most
 sublime sciences in the world. Its first principles
 may be infused into school-boys in the following
 easy manner: take some blank cards, let any
 ingenious man draw the figures, and write under-
 neath, the easiest definitions, from Dr. Ruther-
 forth's System of Philosophy, viz. a ray of light—
 the inflexion of a ray of light—the refraction of a
 ray of light—the reflexion of a ray of light—the
 angle of incidence—the refracted angle—the angle
 of refraction—the angle of reflection—diverging
 rays of light—converging rays of light—parallel
 rays of light—a radiant point—a focus—a focus
 changed

changed into a radiant—a double convex lens—a
 plano convex lens—a double concave lens—a
 plano concave lens—a meniscus, or concave-
 convex lens—a plane glass—a flat convex
 glass—a prism—the axis of lens glasses—the
 poles or vertexes of a lens—diverging rays falling
 on a lens form a cone, whose apex is the radiant
 point, and the lens is its base—the axis of a
 beam of light—direct rays upon a lens—oblique
 rays upon a lens—a pencil of rays—the human
 eye—the outer coat of the eye, called the Sclero-
 tica—the middle or black coat of the eye, called
 the Choroides—the inner coat of the eye, or net
 work, called the Retina—the three humours of
 the eye, viz. the Aqueous, or watry humour of
 the eye—the ChrySTALLINE, or brightest humour of
 the eye, in the form of a double convex lens—
 the Vitreous, or glassy humour of the eye.—
 N. B. When these first principles and definitions
 are clearly understood and well remembered, it
 will be easy and pleasant to proceed even to Sir
 Isaac Newton's most beautiful and incomparable
 treatise on optics, which is much more within the
 power of good common sense than is usually ima-
 gined.

VI. CARDS OF ANATOMY.

The structure and beauty of the human body ought to be studied with delight and admiration by every man: and the knowledge of this elegant fabric may be conveyed into the minds of youth, with great ease and pleasure, by the use of cards. I shall only exemplify it a little with regard to the bones, and refer my ingenious young friends to that most exquisitely delicate and alluring description of a human body, which he will find in Mr. Hervey's Theron and Aspasio, Dialog. XII.

Let an ingenious young man take Cheselden's Anatomy, or the Tables of Anatomy engraved by Mr. Tinney, in Fleet-street, on folio sheets; with his pencil copy on a blank card one bone, with its name; and thus proceed with his cards through the principal bones of the human body. And, lest I should not be thoroughly understood, or the minds of young persons be too indolent to pursue my advice, I will lead him farther, and mention the names of the bones, which are these: Os frontis---os bregmatis---os temporis---os occipitis---os jugale---clavicula, or collar-bone---sternum, or breast bone---seven vertebrae of the neck---twelve

stilla

T

vertebra

vertebræ, or joints of the back bone---five vertebra of the loins, in all twenty-four joints---seven true ribs of a side, five false ribs---the scapula, or shoulder-blade---os humeri, or bone of the arm above the elbow---the radius and ulna, the two bones of the arm below the elbow---bones of the carpus or wrist---bones of the metacarpus or hand---bones of the fingers---the os sacrum---os cœcygis---os ilium---os pubis---os femoris, or bone of the thigh---the patella, or knee-pan---the tibia, or largest bone of the leg---the fibula, or least bone of the leg---os calcis, or bone of the heel---the tarsus, or six instep bones---the metatarsus, or bones of the foot---lastly, the bones of the toes. These, with the smaller bones, may be numbered thus: about sixty in the head and neck; sixty in the arms and hands; sixty in the trunk of the body; and, sixty in the thighs, legs, and feet; in all, about two hundred and forty. And with these the all-wise and powerful God has built the structure of the human body; and for which he deserves eternal love and adoration. I do not advise young men to study this science with the accuracy of anatomists, but as a profitable and rational recreation, in order to increase their veneration for our omnipotent and good creator; and, I can assure

assure them, after more than twenty years experience, that the pleasure and profit of this study will richly reward them for their labour.

VII. CARDS OF ASTRONOMY, AND A LIVING ORRERY, MADE WITH SEVENTEEN SCHOOL-BOYS.

Astronomy is a most sublime and delicious science: To form a just idea of the magnitude, motions, and distances of the heavenly bodies, has a powerful and happy tendency to enlarge and elevate the soul, and to give us striking thoughts of the wisdom, goodness, and universal agency of God. But can any notion of this science be conveyed into the minds of school-boys? Will it not rather puzzle and confound their brains, and unfit them for the more important employment of studying dry words for seven years together? I answer, No. It may be taught them in their play hours with as much pleasure as they learn to play at marbles, or drive a hoop for an hour or two; and this may be done in manner and form following:

Take seventeen blank cards; write on one, the sun, with his diameter, which is seven hundred thousand miles; give this to the largest boy, who

T 2

another

is to stand in the centre to represent the sun. On another card write mercury, with his period, eighty-eight days, distance from the sun thirty-two millions, diameter two thousand six hundred miles, and hourly motion, which is one hundred thousand miles. So go on to Venus, our earth, Mars, Jupiter, and Saturn. Then write on your other cards the names and periods of the ten moons in our system. Having thus furnished your cards, then provide the orbits for these sham planets, go into any plain field, or place, where boys can play, draw a circle of two hundred feet diameter, which you may easily do with a cord and a broomstick, ordering one boy to hold the cord in the centre, while you describe the circle with the stick at the other end of the string. When you have formed your circle, divide the semi-diameter into a hundred parts; if you chuse exactness, take five of these parts from the center and describe a circle for Mercury's orbit, take seven parts for the orbit of Venus; ten parts for our earth's orbit; fifteen parts for the orbit of Mars; fifty-two parts, that is fifty two feet for the orbit of Jupiter. And let the outward circle of a hundred feet represent the orbit of Saturn, which is the boundary of the Newtonian system. After this

this draw your circles for our moon round the earth, for Jupiter's moons round him, and last of all for Saturn's five moons. There is no occasion to be scrupulously exact till the boys are well versed in these first easy notions, reduce them to accuracy by degrees. Mr. Whiston's Astronomical Principles of Religion, and Mr. Ferguson's Astronomy will furnish you with ample materials for all your purposes. Now begin your play, fix your boys in their circles, each with his card in his hand, and then put your orrery in motion, giving each boy a direction to move from west to east, mercury to move swiftest, and the others in proportion to their distances, and each boy repeating in his turn the contents of his card, concerning his distance, magnitude, period, and hourly motion. Half an hour spent in this play once a week will, in the compass of a year, fix such clear and sure ideas of the solar system as they can never forget to the last hour of life: And probably rouse some sparks of genius, which will kindle into a bright and beautiful flame in the manly part of life.

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